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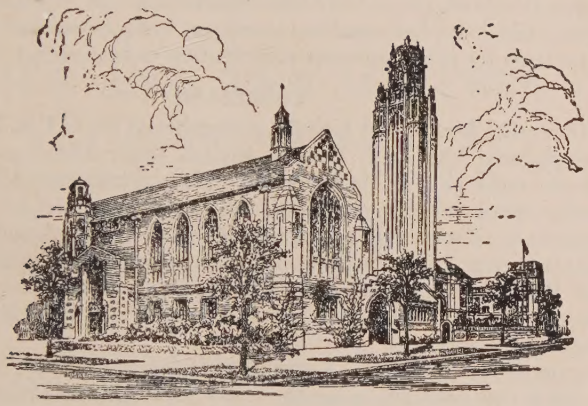
The Chicago Theological Seminary

REGISTER



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TO THE ALUMNI

The graduating class of 1952 has just purchased a complete set of *The Interpreter's Bible* as the Class Gift of 1952 to the Seminary. The members of this class have taken the initiative to reactivate the long-dormant "Alumni Library Fund." According to Evah Kincheloe, this fund is first mentioned in the report of the Triennial Convention for 1885. We are proud that this class has revitalized the fund.

At a meeting late in June some members of the class felt that they wanted to make a concrete expression of their gratitude and continuing interest in the Seminary. Exploring the possibility of a gift to the Hammond Library, William Chapman, class secretary and presently a minister of the Calvary Episcopal Church, Columbia, Missouri, discovered the existence of the Alumni Library Fund. Each member of the class was invited to submit his choice of the type of books to be secured. A majority of the group decided upon some major reference work. After further correspondence it was agreed that *The Interpreter's Bible* was the wisest choice.

Twelve members of the class have already contributed the major part of the cost of the set. Appropriate book plates have been printed and will be placed in each volume of the set. Evah Kincheloe has asked me to express her appreciation and the appreciation of the students for this significant contribution to Hammond Library.

COLORADO

In early December Mr. Robert Colwell, a member of the C.T.S. Board of Directors and a Congregational layman in Denver, invited Dean Allard and me to come to Colorado to meet the alumni, find out how things were going with them, and tell them about the Seminary. He proved to be a first-rate host. His hospitality and arrangements made us wish we could have remained longer. Among the alumni and former students present at his luncheon were Gene Van Kranenburgh, Philip Pennington, Lincoln Reed, Lester Soberg, Willard Spence, and also State Superintendent Leon Grubaugh. Thomas Dick and Walter Scott were unfortunately unable to get to the luncheon.

The Congregational Ministerial Association at Denver, known as "The Pilgrims," have instituted a new program under the initial leadership of Lincoln Reed. At their monthly meetings these men have been reading papers on such themes as Justification by faith, the Incarnation, the Cross, Revelation; a series on the early Church Fathers, on the contribution to the church of his era of Justin Martyr, Origen, Athanasius, and Augustine; and on a few professional questions, such as: Should religious education be Bible-centered or pupil-centered? What do we want to accomplish in a funeral service?

Before we left the state Dean Allard visited the University of Colorado and Colorado College, and I was given a royal welcome to Greeley and the Congregational Church, of which Wilbur Simmons is minister. Another attraction was the delightful and efficient new home quarters of the State Conference out near the Denver airport.

DR. BOISEN

I heard some good news from Dr. Boisen the other day. He has recently revised and enlarged his famous hymnal, *Hymns of Hope and Courage* (fourth edition). He tells me that this is now being used in eighteen hospitals. Next time you visit a hospital or sanitarium you might inquire what hymnal they use. They may need or be ready for a new one. If so, you would do them a good turn if you were to suggest that they or you write to Dr. Boisen about his hymnal. His address is Elgin State Hospital, Elgin, Illinois.

A. C. McGiffert, Jr.

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An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XLIII MARCH 1953 NUMBER 2

PROVIDENCE AND THE MYSTERY OF FATE

By ROGER HAZELTON

[*This is substantially the first of three lectures on the Alden-Tuthill lectureship delivered during Ministers' Week under the general title, "Human Destiny and the Providence of God." Dr. Hazelton, graduate of C.T.S., 1934, is Abbot Professor of Christian Theology at Andover-Newton Theological School, Newton Centre, Massachusetts.*]

I

OUR theme in this lecture is to be the providence of God. It is, I know, a vast and venerable one, and perhaps I should begin by warning you not to expect any final or even very novel views upon it. Yet, while I wish to be appropriately modest, I also want you to feel the imperative urgency of the topic I have chosen. Of late, I confess, the thought of providence has been growing more and more compelling; it seems to follow me around and give me little rest. I do not have to be discussing the meaning of history with my students for this dogged thought to move in and take possession; I may only be looking through the daily paper before breakfast. There is always with me this insidious, tenacious question about the bent and bearing of human events—not just big, public ones but even more the middle-sized, quite average, and mostly private ones—and this question can never be silenced, for the good and simple reason that it cannot be directly or conclusively answered by events themselves.

Our Christian answer to this question is the doctrine of God's providence—a mode of belief which expresses clearly and strongly the concern of God with the happenings of daily life. Like every other Christian doctrine, providence restates the full gospel of our Lord but with its own essential stress and purpose. It means that God cares utterly, costingly, triumphantly for each and all of us; that it is his love which moves not only sun and outer stars but also human hearts; and that to this end he guides, guards, and governs everything for good. But more perhaps than any other doctrine, providence ties down the gospel to the normal and routine course of our existence under God, because it affirms God as he is acting in the thick of things, *in medias res*, and finds within the commonest of everyday

occurrences real tokens of his sovereign, sustaining love.

Is there anything, do you suppose, in the whole battery of Christian beliefs which people in our churches want more eagerly to hear than this? And yet their very eagerness is an index of how hard it is to believe in providence, for obviously that sort of faith does not come naturally to folk today. It certainly does not seem to be implied in either personal or corporate behavior, nor is it made plausible by what we know of human motivation. The message of God's constant care in our common life, moreover, is always liable to distortion, not to say abuse. How often have we heard the words, "The Lord will provide," spoken as an excuse for private apathy or social inertia! When we consider these things, we may well wonder if we have the right to give this kind of assurance to our people.

But we who preach or teach or counsel from the standpoint of the Christian faith cannot get off so easily. The whole gospel must be proclaimed, and that includes the affirmation of the providence of God. It is up to us to understand its meaning, to protect the truth against false witness, to relate it with candid, ardent relevance to the anxious turmoil of the time. That calls for high prophetic art and patient pastoral skill, beginning with a sure and steady conviction of God's providence which, just because it is our own, may then be structured into the faith of others.

II

There have been gentler times than ours, when a Christian doctrine only needed to be explained, refined, and winsomely applied to be accepted; but that is not our situation now. Today we are more likely to discover what faith really means by asking what its rivals are in the world, by confronting the road blocks that stand in its way.

The first, most stubborn obstacle to belief in genuine providence right now is just what it has always been—the enigmatic and oppressive character of events which men have immemorially called "fate." I am in little danger of being contradicted when I say that many professing Christians are in reality practicing fatalists. It is plain that people on the whole have a fuzzy, hazy notion of providence, while they retain an appallingly sharp and workable idea of fate. Thus, at least for most practical purposes, fate is their substitute for providence.

Now what is fate? The word is a collective term that names those outer boundaries that circumscribe and press upon us. It marks the limit beyond which we cannot go, over which we must not leap. It means that our existence is controlled, determined, hedged about by something strange and spectral which overrides our wishes and ignores our needs. We experience fate passively as that which happens to us even when it takes place in us. Therefore, quite naturally, although I think mistakenly, we attribute to these border situations a unitary and even arbitrary character. In them we seem to see a single, monolithic, all-determining shape. I believe we might call fate a sort of providence-in-reverse, a threatening, malevolent, taunting providence.

Recently a young writer in this country was attempting to describe his own generation. Although he did not use the word "fate," he had its meaning very much in mind. Here is what he said:

> Ours is really a beat generation. . . . More than mere weariness, it implies the feeling of having been used, of being raw. It involves a sort of nakedness of mind, and, ultimately, of soul. . . . In short, it means being undramatically pushed up against the wall of oneself.

That has been the hard experience of more folk within the sphere of our concern and

competence than one likes to think, and it is a potent breeding ground of genuine fatalism today.

Human life does not simply come to a standstill when it encounters the hostile pressure of fate. It may instead become more energetic and defiant, like the buzzing fly caught in my closed hand or like a young hot-rod driver eating up the highway at ninety miles an hour and steering with his feet. The name for this reaction, as the French existentialists have lately been telling us, is revolt. That is our paradoxical way of saying both "Yes" and "No" to fate—our refusal to accept its dictation and at the same time our resignation to it born of a knowledge that surrender is inevitable sooner or later—and, if later, why not sooner? In our very struggle with fate the authentic significance of human life is found. Hence arises the intriguing idea, in the words of Simone de Beauvoir, that "only revolt is pure." It has an ecstatic, almost dedicated quality which defies the necessary ambiguities of life. According to the fatalist, we never live half so intensely or integrally as when we are engaged in fighting what is bound to beat us in the end. Do you want an example? Then recall Santiago, in Hemingway's story *The Old Man and the Sea*, who catches the biggest fish in his life and after almost superhuman struggling with the sharks manages to bring in only the bones they have picked clean.

By straining ourselves to the limit, we come to know the nature of that limit. There is no more fervent testimony to the tragic grip of fate upon us than our vain and frenzied effort to extricate ourselves from its control.

Puppets dangle on the string of fate, but persons are not puppets. They are Pinocchios, puppets who come alive, ask questions, try to weave a web of meaning out of the events in which they are themselves enmeshed. Thus it is that men not only react to fate but also reflect upon it. When they do this outside Christianity, they tend to interpret fate as all-inclusive, unavoidable, and all-controlling. Each event in particular and all events in general seem utterly subject to it, threatened by it, defenseless before it. So men come to feel that there is one great power which sets bounds to our struggles even as it provokes them and which brings all struggling down to nothing in the end. Whatever else the name of this power may be, it is not God.

A myth that is going around in Europe these days is the old story of Sisyphus, the king of Corinth who was punished for his greed on earth by having to perform an odd sort of labor in Hades. He had to roll uphill a huge stone that always came hurtling down again and had to be rolled back up repeatedly. Among the existentialists, Sisyphus has become the "hero of absurdity" who is condemned to do endlessly futile things in an endlessly futile world. This is the way things always have been, are, and always will be, world without end—and, naturally, there is no "Amen."

Some people like to think that all this is a momentary affectation, a literary posturing for effect, but I must assure you that it is nothing of the kind. Our present-day preoccupation with fate grows directly out of the evacuation of God from the daily scene. Last winter Jean-Paul Sartre's new play, *The Devil and the Good Lord*, opened in Paris. It is a radically honest, rather bitter working-out of the devastating effects upon political and moral action of the author's own categorical denial of God. The main motif is put in the mouth of the central character, an ambiguous fellow named Goetz who is described as the buffoon of evil and the impostor of good. He says: "There's no argument; I tell you, God is dead. . . . I have this war to fight and I shall fight it." My friend Paul

Ricoeur, reviewing the play, found that it added nothing new to Sartre's well-known philosophy but called it "a sort of frightening exhibition of the silence and the absence of God."

As I was living with my family last year in France, this same condition became increasingly apparent. Not only in the theater, but in painting, general literature, courses at the Sorbonne, even conversation in sidewalk cafés, there was this constant obsession with the silent, absent God. Coming back from Europe into the comfortable clatter and clutter of American life, I was at first tempted to put such thoughts far out of mind. The old impression of smoothly functioning well-being all around returned. God could not really be too far away. People were usually smiling, always bustling and busy

> Engaged in devising the perfect refrigerator,
> Engaged in working out a rational morality,
> Engaged in printing as many books as possible,
> Plotting of happiness and flinging empty bottles. . . .

Could it actually be as bad as those French intellectuals were saying?

But then I had a horrid second thought. Yes, maybe as bad and even worse, if we on this side do not realize just how bad it is. Looking more closely, I seemed to see something else beneath this smoothly moving surface, something very like the stoical determination of Goetz or the tragic "you can't win" of Hemingway's Santiago. We are being subjected to an endless pressure by the overcomplicated structures of dependence that inclose us, so that, whether we are housewives or parsons, taxi-drivers or professors, we betray a nagging worry and a nervous edginess in our dealings with each other. We may not be so preoccupied with the silent, absent God, so sure that he is dead, as European dramatists and essayists; but would you say that we are witnessing within our common life to his living word and presence? I am afraid that most of us habitually behave, whatever we may say on public occasions, as if belief in providence were false and belief in fate were true. And when our own writers proceed to lay bare this exposed nerve in our life, we refuse to listen, protesting that they do not tell the truth about us. That of course only proves their point up to the hilt. We have contributed, in large measure and in our own peculiar American way, to what Martin Buber calls "the eclipse of God"; and the dark shadow of fate is making that eclipse more total by the day and hour.

III

Fate is a very old answer to the question about human destiny. In pre-Christian times its meaning was about the same as that we give the word today, although its place in the scheme of things was strikingly different. Men in Greece and Rome preferred to keep their gods while putting fate above them; that secured a fortunate arrangement by which shining devotion and somber doubt might dwell and work together in the same human spirit. Fate, although it had the last word, never had the only word; its compulsive power was lessened because it was broken and refracted through the agency of many divinities.

But the view of human existence which today calls itself frankly "post-Christian" simply puts fate in the place of what it considers the nonexistent, nonessential God. Fate comes to fill the vacuum left by God. It is the right term for what up to now men have mistakenly been calling God. We know better now; we have seen God die; yes, we have ourselves in innumerable ways been killing him. This archaic neopaganism, then, is really fatalism. And it poses for contemporary Christian theology essentially the same issue

which confronted Augustine and Boethius as the Dark Ages began. How shall we remain loyal to the God whose will we know in Jesus Christ, while giving at the same time a realistic and valid accounting of those factors in existence that lead others to believe in fate rather than in God? How may we, although regarding fate as a spurious substitute for God—indeed, an idol which usurps a place it cannot possibly fill—nevertheless face and understand the border situations which the word "fate" is an effort to describe?

After all, the Christian life is just as exposed, just as precarious, just as menaced, as any other sort of life! We live as much at the mercy of disaster and are as much the prey of despair as others who refuse our name and sign. We have no magic island, no privileged immunity, or any seven-league boots for overstepping the boundaries that confine us all. And yet we Christians do not believe in fate; the word is not even in our proper vocabulary. This does not mean for a moment that we avoid or evade unwelcome and unbidden facts about our earthly destiny. Who knows the fragile character of finitude and mortality better than the Christian? But what makes this sense so poignant and impassioned in Christianity is precisely that it is provoked by a contrasting, deeper sense that fate is not the final word about our life or even about our death. We recognize and accept the fateful limitations of existence; if we don't, "Gad, we'd better." But in faith we see them standing under God and not in place of God or above God. For us these limits are the ragged edges of God's uncompleted universe, the "No Trespassing" signs with which the human way is sore beset. They compel us but do not compel God. They are real for us as barriers against self-confidence or proud presumption; they are real to God as frontiers through which he comes in grace and judgment to deal redemptively with us.

This must be the first part of our answer to those who would offer fate as a substitute for God. It is no substitute at all but a grimacing caricature, a kind of ersatz God, a blasphemous parody of God. Fatalism is at bottom nihilism. Thus it raises the question about providence in an acute and unavoidable form. We must not shrug this viewpoint off as "atheism" but learn all we can from it. These so-called atheists are only setting forth, as sensitively and relentlessly as possible, a real condition that exists already throughout Western culture. They do this boldly, sometimes with an exaggerated theatricality, but always with unbearable lucidity. And they are not satisfied merely to describe the vacuum in our existence where God used to be; as someone has said, having abandoned God, they now are imitating him by trying to create a world out of nothing. But only God can so create the world. Oddly enough, by seeking to put God to death, these thinkers have simply succeeded in bringing him back to life. Man in revolt is not so much a denier as a defier of God. He is a blasphemer; and blasphemy has meaning only when God is somewhere within hearing distance.

The message of providence cannot be administered like a pat on the back or whistled like a cheery tune in the dismal dark. Our Christian business is not that of doling out comfort, giving people what they want so they can work more happily by day and sleep more soundly by night. We must listen keenly to the testimony of those who feel trapped and even crushed by circumstances over which they have no control, if we are to give a right and Christian answer to contemporary fatalism. The doctrine of God's providence is relevant today as perhaps never before, not because it tells us what we would like to hear, but because it is our only possible answer to the fateful compulsions of existence by which all of us are bound. Only as

we take the full, exhausting measure of the worst can we dare to believe the providential best about our human destiny. Belief in providence, says Paul Tillich, is belief "in spite of" everything which makes that same belief arduous and formidable. Fatalism, on the other hand, is the very understandable but basically idolatrous exaltation of the creature above the Creator, the substitution of an intermediate for the ultimate truth. More than fourteen hundred years ago, from his prison cell in Pavia, Boethius set down with eloquent clarity the true relation between fate and providence:

> The divine mind, placed in the castle of its own simplicity, hath determined manifold ways for doing things; which ways being considered in the purity of God's understanding, are named Providence, but being referred to those things which He moveth and disposeth, they are by the ancients called Fate. . . . So all that is under Fate is also subject to Providence, to which also Fate itself obeyeth. . . . That which departeth farthest from the first mind is involved more deeply in the meshes of Fate, and everything is so much the freer from Fate, by how much it draweth nigh to the hinge of all things [*On the Consolation of Philosophy*, IV].

IV

If there is any one text which can serve as the biblical basis of this "in spite of" or "nevertheless" of providence, it is Paul's emphatic declaration:

> For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Jesus Christ our Lord [Rom. 8:38, 39].

The list begins with death, man's last enemy, lying in wait around this corner or the next to level and destroy. Harder to bear than death itself is the fear of death, which follows us through life. Poetry, says Richard Eberhart, is "a spell against death"; so, too, are marriage and the family, commerce, education, or religion. I remember Clarence Darrow telling some of us when we were students here: "The only reason you are Christians is that you want to live forever." Then I considered it an insult, but today I think it may have been a compliment. Moreover, the fear of death seems in part to be a guilty fear, as though we knew we had it coming to us. It was St. Athanasius who pointed out that death is so inherently bound up with sin that what is sinful can become sinless only through a process of dying. Because death means for us the cross, it can be borne, accepted, as belonging to the mysterious economy of God.

Then there is life itself, says Paul, by which he means, I think, the vital energy and dynamism that propel us and keep us going, even holding the terrible thought of death sometimes at bay. Especially when it is running along nicely under what appears to be its own power, life may separate us from its alpha and omega. Then even our prayers for strength or courage take on the spurious character of stimulants and tonics, self-administered and self-concerned; but this is not the purpose of true prayer, and it is not the ultimate meaning of life, which is rather a gift, a trust, a charge to keep.

We Protestants do not speak much of angels any longer, although they still bother us somewhat at Easter and Christmas. But in these latter days we know a great deal more at close hand about principalities and powers than Paul could possibly have known. The sense is strong among us that we are being carried along, dominated by, and swallowed up in vast tides of history to which as human persons we make very little difference. Our names tend more and more to be mere tags or numbers. Identity becomes nonentity. I am told that an Englishman was recently standing with his wife in a queue before a

social-security office. After fishing frantically in his pockets he turned to his wife and said, "Wait here and I'll be back; I forgot my nonentity card." This has its funny side but can also be deeply frustrating. Indeed, I believe that the impossibility of belief in providence for many people lies right here at the present time, and it has got to be faced. A friend of mine recalls one awful day back in Estonia when Russian soldiers were herding people into two trains, standing on adjacent tracks and facing in opposite directions, waiting to take them to Siberia or the Ukraine. What could providence mean then to those wretched victims? But the strange thing was that it did mean something, as it did to Hans Lilje and Dietrich Bonhöffer and countless others. In the presence of evil, solidified and magnified into fate, they were not driven further from God but were only drawn the closer to him.

We might go on with Paul to speak of time, "the riddle of the road," and of those twists and turns of fortune from despondency to exaltation; we might even add our own special frustrations to the list. And yet the principle is already clear, surely: the same things that seem to hide God have a mysterious power of disclosing him, so that we are able to find God at work in just those situations from which all hope or help appears excluded. If I say "seems" or "appears" in connection with the fatalities of our existence, I do not want to suggest that they are in any sense unreal. My point is simply that these experiences do not tell a sole and single story but that they are really, unresolvably mysterious.

Yes, fate is a mystery. It stands between us and God; it is a dark and heavy veil that often hides God from us. Fate cannot be ignored, but neither can it be explained. The mystery in fate is not merely that it rebuffs our knowledge but that it encourages and enlists our belief. Just because fate occupies a middle distance between ourselves and God, because it genuinely threatens our communion with disruption, it cannot be taken as in any way equivalent to God. But neither can we come to God except through the dark valley, nor should we wish to do so. Must not the just man suffer much? Can the disciple be above his Lord? This element of true mystery in fate may then be intermediate, perhaps even instrumental, to God's ultimate design. For by it "we are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed" (II Cor. 4:8, 9). This courageous use of dark things becomes possible because fate is seen for the real mystery it is.

Let Blaise Pascal say the truth for us: "All things cover up some mystery. All things are the veils that cover God. Christians ought to recognize Him in all." This recognition of God precisely in our encounters with frustration becomes then a mutual recognition. The whole doctrine of providence consists in this truth—that God takes cognizance of us in our estrangement, so that nothing in all creation, however terrifying or tragic, can separate us from his love.

Another way of putting the truth of providence is that the human boundary is the divine frontier as well. Man's extremity *is* God's opportunity. In fate there is a meaning which does not cancel out its mystery or a mystery which does not negate its meaning. While this makes a certain ambiguity necessary, it also makes a certain clarity possible. At all events, we have to reckon with the fact that there is a mighty "Yes" spoken from beyond, yet also through, the negativities of fate.

For one, there is the boundary experience of *being spared.* An earthquake in Portugal, a plane crash over Korea, or the

fall of the bridge of San Luis Rey—these events raise troubling, frightening questions about the providence of God. But they are raised for those who were left behind, who were not singled out in this apparently cruel, capricious way. And each time the question is a double one—not only "Why did the other have to die?" but also "Why was I spared?" There is always this dimension of wondering awe, even in the accidental, arbitrary look of fate, which makes it hard to reconcile with simple fatalism. For, if there were no precariousness and no fortuitousness in the world, there would of course be no providence either. The tragic question "Why?" is really more a prayer than a retort; indeed, as Seneca said to Lucullus, "You do not deny the existence of providence, but only bring complaints against it." That, I believe, is profoundly true of all our protests against fate. Yes, being spared must be accounted for just as much as being chosen as the hostage of sudden, inexplicable death. If we are spared, then we are saved, delivered, snatched from danger—how, by whom, and for what secret purpose?

Again, consider the experience of *being sustained*. What shall we say of the strange factor, transcendent yet ingredient, that enables us not only to resist pressure but to absorb it? There is a capacity to stand up and take what happens which is neither animal self-preservation nor hard-won human virtue. You have to be out at the edge, alone, to feel most keenly this sense of being kept or stayed, allowed to go on living, even perhaps when the will to live has gone. Is it in spite of fate, or rather because of it, that we are gifted with this unsought, unforeseen yet generally reliable capacity? All we can knowingly say is that in the presence of our enemies a table of nourishing grace is somehow laid, that in whatever may befall there is a promise no less than a portent, and that there is a nearness to God even in the consciousness of awful distance from God.

And, finally, there is the experience of *being led*. It is vouchsafed to those in peril, not in safety. Only those who are aware of having lost their way can be visited with the assurance that the Lord preserves their going out and coming in. This experience has nothing to do with the shallow optimism that, once we trust in God, everything is bound to turn out happily for us—in fact, that kind of pious optimism has alienated many of our tough-minded contemporaries from the very idea of providence, which they mistakenly associate with it. But this experience of being led has everything to do with that profound conviction, solemn as well as serene, that

> Tho' Satan's wrath beset our path,
> And worldly scorn assail us,
> While Thou art near we will not fear,
> Thy strength shall never fail us:
> Thy rod and staff shall keep us safe,
> And guide our steps forever;
> Nor shades of death, nor hell beneath,
> Our souls from Thee shall sever.

Each one of these experiences is a real border situation, a real taste of fate, yet it is also providential in the truest sense. Deliverance, buoyancy, direction—these are not events for which we simply have to thank our "lucky stars"; they are signs that the hard mold of chance or circumstance is cracking, that some light is sifting through the heavy veil of sheer fatality. And these sign events do not represent merely the Christian's interpretation in terms of providence of things that might with equal justice be understood otherwise. They disclose a providential utilization for the purpose of closer rapport with God of what, apart from God's own working and speaking in them, drive us farther away from him.

What begins, therefore, as a negation

issues in an affirmation. We are right to be assured, in Tillich's words, that there is "a quality of inner directedness present in every situation." Providence says "Yes" to the implacable "No" of fate, and it is not our "Yes" but God's, for it is he who guides and guards and governs everything —yes, everything, for good.

THE UNUSUAL CALL AT THE PARSONAGE

By MARY CANNON

[*The author contributed an article entitled "On Being a Minister's Wife" to the January, 1950,* REGISTER. *Daughter of the Reverend and Mrs. Alden Clark, she grew up in India. Before her marriage to Dr. Ross Cannon, minister of the First Congregational Church of Wilmette, Illinois, she traveled for the Student Volunteer Movement and served three years as full-time minister's assistant.*]

BECAUSE it is considered an adjunct of the church, a parsonage is the scene of certain calls which yield clues to an important truth. Like an overflow pool in quiet rocks, it catches enough of the turbulent river waters for analysis and revelation. Ordinary days flow by in greatest numbers. The minister's wife and family live their own kinds of life according to their age, training, interests, and talents. But sometimes a special call comes for which the minister's wife uses all her extra experience and her gradually acquired knowledge of people and their problems. Beyond these there is still another factor, and it is this one which I wish to point up in this brief essay. Motivating some of the ringing doorbells and telephones are needs too urgent to wait, problems too big for human handling alone. If the one in need cannot reach the church or minister, he will turn to the people resident in the parsonage. However inadequate they are in themselves, they become to him access to the higher help of God. We might wish—but this is very doubtful—that all our parishioners felt as did small Jack this Christmas. He is two and a half years old and came to church for the very first time to see the Christmas play. As the minister stepped vigorously up to his pulpit, his robe billowing out behind him, Jack said, "Look, Mommy! Superman!" We are, however, reasonably certain that most of our people are more like the seven-year-old skeptic in church just behind me the first Sunday that our minister introduced a period of silent prayer into the order of worship. After a small time of silence, he said clearly, "Now he's stuck!" In trying to sharpen my own perception of the central truth we are talking about, I will recall a few special incidents in our home. You who read will remember many of your own—many more important. Memory will take us down different roads, but we may return to discover that we meet at the same altar, our hearts full of the same petitions. To the minister such incidents as I mention are multiplied a thousand times in his study and his calls.

I

Early in our first parish I remember the first midnight call. We had gone to bed in that special deep silence of a snowfall, large flakes drifting quietly down, hour after hour, and our whole world magically white. There was a violent ringing of the phone with news that Mr. A. had died in the hospital. The young minister reaching for his clothes reached for spiritual garments also. An hour later his wife dressed

too and walked through the quiet, deep snow to sit with others, saying little, but ready to touch the one bereaved if it would give her strength. We gave very little that night, yet it seemed to mean so much.

In another parish, late one afternoon, our baby was joyfully blowing Pablum all over the room. The three-year-old was tired and fussy, needing a separate mother all to herself, or at least a private lap. The doorbell rang and the door opened to one of my favorite people, a lovely woman who had come happily home from a vacation trip two months before to find that her husband had died suddenly the previous night and that they could not call her on the road. This evening as she came in she reached out for me waveringly and said, "I just haven't strength or courage enough to stand it alone." Steadying her silently, shocked out of my little worries into a fervent prayer, I gave very little, but it was enough to help.

An almost tabloid memory is the next one. Saturday morning, and the minister's wife in blue jeans was scrubbing the kitchen floor. The doorbell rang, and I opened it to a young woman, a rather irregular attendant at our young adult group. I knew a little of her story. She supported her mother. They had lived on together after her father had taken his life. The mother was a semi-invalid. Alice hardly saw the pail of dirty water as we went back into the kitchen to talk while I scrubbed. She was breathless and perturbed. Because she had refused to be an easy after-office date for her boss, she had been asked to find another job. And yet, in appreciation of her efficient service—or could it be to pacify his conscience?—this same boss had bought her a ticket to Hawaii and paid for a vacation for her such as any girl would consider the perfect answer to her dreams. She had never traveled and would probably never have money to do so again. Were there moral strings tied to this glamorous package, or was her boss honestly and kindly trying to make amends this way? Life had been so small and tight for her. So I listened as she spread it out—her longing for beauty, love, excitement; her inner integrity that could only accept a clean, clear gift. She answered her questions herself. I gave very little, but she made it enough.

Now it is Wednesday. A prayer-study group is coming. The house is receiving the well-known "lick and promise." At lunch the fourth-grader asks, "Mom, do we have a more powerful bomb than the Russians?" Later, the eighth-grader said, "This is our last Red Cross class after school. We have to get together everything needed for a bomb shelter in our basement." A bit later the doorbell rang, too early for the group, and one member of the group was there, saying, "I can't quite steady myself enough to come today, though the book is really helpful. But we just got word that Harry's unit moves out tomorrow for Korea." Together we thought again of the folly of sending our best in youth and training and ideals into a deadly struggle for obscure causes and invisible results. We tried to think freshly about what individuals like ourselves could do to change the pattern. We knew that both of us would hold Harry hopefully in our hearts and minds and pray that he feel God's "everlasting arms" and a spiritual security based on indestructible love. Later in the afternoon's study and discussion this difficult problem persisted heavily. That evening a phrase sung at choir seemed to add the lift of prophecy and hope: "These things shall be, a loftier race." During the weeks that followed, Harry's mother shared parts of his letters from the front. "Either the sergeant or I try to make the rounds to each foxhole at night. It seems to help the morale of the men. . . . This is one of the

most rewarding experiences of my life." Our study group at home prayed individually and together for him and for our other boys in service; not alone for their safety but for all their needs and for unknown boys too. We prayed about the vaster problems to be solved in God's wisdom, grace, and love. Harry was wounded in action, as were almost all his company, yet he could write, "Somehow I could feel God with me every minute." The little we could do was an infinitesimal but valid part of something greater which God could use for good.

Perhaps in this next memory it is midevening. The children are finally asleep. The dishes may still be waiting, but I sat down to relax. It was cleaning day, and there wasn't an intelligent thought left in my head. When I answered the door this time, it was a student, a philosophy major, a brilliant young man with many unusual, high-tension conflicts burning within him. He needed to talk freely, to know that his idealism was shared by many, to be respected for his best gifts. As a conscientious objector to the whole war system he needed to know that he was not alone or just in the company of "queers." Listening, I prayed for the right few words and the faith and affection equally necessary.

II

Calls from people mentally troubled are among the more moving and difficult. Being untrained psychiatrically, I need guidance to know what is wise. Over the years we have seen more than one young mother, disturbed to the point of insanity, but returned to health and home by wise medical aid supplemented by the help of the church. A call at six one morning told me a particularly lovely and sensitive friend was at a point of greatest danger. All I could do was to go to her and, with her husband's and my husband's help, get her to adequate medical psychiatric care. Months later she was back home. The years have proved her completely cured, a radiant, helpful person again—another one of God's miracles in which we play a tiny part if we are willing. With rare objectivity a man cured by shock treatment said jokingly as we looked at an advertisement of reducing machines, "A wonderful thing, electricity! It can take away your hips and give you back your mind!"

There are countless other memories. Some who come in need go away still needy. Some, like Peter, have a problem so difficult that it will take years. Peter was seven when we knew him, a displaced person, who had escaped with his mother under fire at night when he was only three. He was still terrified by unusual sounds or by such American commonplaces as boys playing a realistic cowboy game and tying up one of their number to a tree. He rushed, in utter seriousness, to rescue the one tied, his friend John. I still see his eyes grow big another time as he listened to "Peter and the Wolf." "I heard this before. I heard this before," he cried over and over. Peter is becoming a happy American boy, but it is not easy for either him or his mother. Happily, many other displaced persons have made deeply satisfying adjustments to their new land and as new Americans are making great contributions to the lives of all of us who know them.

Days go by at the parsonage as at every home, and people are welcomed, come and go, talk on the telephone, with only ordinary doings and concerns. We of the parsonages would be lonely indeed if we did not have all kinds of callers, all kinds of calls, and the fun and foolishness that are irrelevant and essential.

Two incidents out of just such ordinary days gave me new insight into our usual tasks, our common joys. There had been a

series of days when the family was somewhat out of sorts—no moments with wings or with deep content. Feeling somehow responsible, and also like a very square peg trying to round out for my particular hole, I prayed for guidance. It came at the lunch hour one day. The first member of my family came whistling home. "Lunch ready, Mom?" He ate eagerly, talked over important things that had happened at school, and was off in a ten-year-old's cloud of dust. The next one came home humming. We lunched, talking a little or sitting in companionable silence. Her loving goodbye was unexpected and enriching. The third member of the clan, much later and somewhat older, came home whistling, too, and took the steps two at a time. Three happy people came, found what they needed, and went away content. Words unbidden flashed through my mind, "This is my peace." So, too, we would long to send those who come with needs singing on their way. It cannot always happen, but we can savor the moments when it has, knowing a Spirit greater than our own was present too.

For guidance in times when we are not sure that we help anybody in any way at all, another little incident became highlighted for me. Elizabeth Vining calls such experiences "minor ecstasies." It was a hot summer evening. My son and I were going to the tennis courts for a twilight game. Suddenly above us there was a brief, concentrated outpouring of beauty in a bird's song.

> Ecstasy need not be long
> Take the robin's evening song.

In retrospect this became for me a revelation that those who seek may possibly find an answer in a brief, true outpouring of our personal faith and joy, whether we think it matches their need or not.

What I have said may suggest the danger of self-consciousness about these special times with people. Nothing could be less true. By the measure of their need, self-consciousness is wiped out and a deeper basis of real understanding established. It just does happen that way. Retracing our somewhat wandering steps through this report on a few unusual happenings at a parsonage, let us remember that the ordinary days are the real fabric of our lives, and they can be enjoyed from dawn to midnight for all the rich, common life they hold.

To follow the special quest of this essay, we come again to this revealing truth. The doors to God's love and power and beauty swing open to the importunate hands of those who know themselves inadequate to meet the need alone—to praying hands. As a by-product of this central fact, we in the parsonage are sometimes caught up in the experience. Perhaps we steady the reaching hands. Perhaps "we only open the door. They go themselves up to the King."

BEAUTY: A MEANS OF GRACE

By John Beauchamp Thompson

[*This sermon was preached in Rockefeller Memorial Chapel at the University of Chicago by the Dean of the Chapel, who is also Associate Professor of Christian Ethics of the Federated Theological Faculty.*]

Scripture Lesson: Isaiah, chapter 61

I

TRUTH, goodness, and beauty are man's traditional pathways to the city of God. We Protestants have always had a great concern for truth: we carry the torch of reason into the fields of theology and of science; we insist that the mind must be free to explore new truth and that teachers must be free to speak it; we hunger to go beyond the minute tasks of the moment to some philosophy or view of life which will embrace all our intellectual experience. We claim to worship the God of truth whose spirit will lead us into all truth. So central is this emphasis in our faith that Dostoevski could argue that God loves an honest atheist more than a dishonest Christian.

We Christians also have a great passion for goodness. From the prophets' struggle for social justice down to the Christian emphasis upon the individual's own integrity in the community, our religion has always been an ethical religion. We know that Jesus challenged us to go beyond a morality of conformity and legalism, to go beyond negative notions of goodness to higher levels of creative goodness. We are constantly occupied with the complicated and sometimes dangerous tasks of trying to bring our lives—personal and social—into harmony with this creative ethic.

Truth and goodness we may often fail and sometimes betray, but we never deny that they are our supreme values.

Strangely, however, in our Protestant tradition, beauty has been neglected. The Puritans seem to have shared the ancient Hebrew fear of idolatry, so that many Protestant leaders who overlooked the strong humanitarian demands of the Ten Commandments paid especial attention to the command not to make any graven image of anything in earth or sky or sea. Meanwhile mental images were set up as tests of orthodoxy, and the Bible itself became the object of a new idolatry. Living in a world founded upon what Maritain calls "the two unnatural principles of the fecundity of money and the finality of the useful," we modern Protestants are afraid of beauty. We are embarrassed by beauty. Secretly we all cherish some experience of beauty, but this realm of experience is far removed from our religion. Sir Edmund Gosse, brought up in an extremely earnest and narrow ultra-evangelicalism, tells us that at sixteen he found himself torn between a sensuous love of beauty and a devout desire to further the Christian faith. In his adolescent brain Jesus and Pan held contest: he did not dream that beauty belonged in the Christian temple.

New and ethical religions often begin with an anti-artistic mood. The ancient Jews were fighting crude polytheisms when they forbade all graven images. Luther and Calvin were fighting deeply intrenched evil in the established church when they made their moral protests; perhaps it was inevitable that they should become enemies of beauty as well.

Our neglect of beauty also reflects our inherited fear of emotions and sensuality. The Covenanters dreaded the taint of sen-

sual pleasure to such a degree that they forbade the use of instrumental music altogether. A large body of Protestant thought has been wrought out as if man were reason alone, as if his emotions had nothing to do with his thoughts or his loyalties or his values. The bare Protestant meeting house was a place for austere worship and for theological argument and pronouncement. The hymns were usually didactic. Inevitably long periods of neglect of the emotions, or of pretending that they were nonexistent, produced strange and undisciplined outbursts of sheer emotionalism—such as we observe in the early Wesleyan movement and in the rise of innumerable sects in our own country. Having denied the emotions valid and healthful expression, the church has had to suffer their subterranean and pathological eruption in morbidly subjective hymns, in cults of ecstatic dancing and shouting, in orgiastic camp meetings, in naïve but destructive forms of slightly concealed sensuality. We look in vain in the vast majority of Protestant works on theology for any discussion of beauty; the penalty of this neglect is reaped when Protestant churches become prosperous and decide to "prettify" their buildings or their service in a mood of indiscriminate eclecticism.

Like Galsworthy's famous Forsyte family, modern men are men of property. Like Soames, they feel a vague and persistent desire for beauty, but they are very awkward and embarrassed in the presence of beauty, as Soames was ever awkward in the presence of Irene, who symbolized the impingement of beauty upon his world of possessions. Very few of us enter the house of faith by the gate called Beautiful. If we suddenly discover that this is a religious experience, we are caught in the mood of the ancient Hebrew wanderer Jacob, who thought he had left his God back in his home country until that famous dream when he exclaimed in surprise: "Lo, this is the house of God and the gate of heaven; and I knew it not."

Furthermore, we who are very much concerned about ethical issues and social change are always afraid that preoccupation with beauty will encourage that kind of religion which has been, and can easily become, an opiate for the people. It is well to be aware of this danger.

But, having said all this, it is my conviction that we endure needless and unjustifiable spiritual poverty when we omit beauty from the exercise and expression of our faith. Religion is concerned with the whole man and with his whole experience. Man has matured from the mood of primitive religion, when he feared that the increase of knowledge would anger his gods, to the Christian conviction that we must be servants of truth. The time has now come to renounce our adolescent fear of beauty, to confess that beauty, like truth, may be a means of grace.

II

We Protestants who make this discovery are not really pioneering. Roman Catholic thinkers from St. Thomas to Maritain have held that beauty is one of the divine attributes and bestows upon man a quality of harmony he finds in no other way. Eastern orthodox theologians such as Bolshakoff have said that the vision of beauty is a gift of the Holy Spirit. In our Western tradition the rediscovery of this gift has been made most often by poets and artists who, outside the church, yet performed priestly tasks for humanity in celebrating this high sacrament. Thus Beaudelaire—strange poet of misery and of evil—discovered that by and through poetry, and by and through music, the soul perceives what is beyond; and he has led us in his own poetry to a spiritual appreciation of beauty and to the very portals of theology. Thus Shelley, never outgrowing his youthful iconoclasm, yet

made holy vows to the Spirit of Beauty in one of the purest and most spiritual forms ever expressed—a spirit which led him through awe to love of all mankind. Thus Leonardo's love of light and Titian's incomparable equity and Van Gogh's fanatic devotion have provided us with a new apostolic succession of those who have found and served God along the path of beauty.

We Protestants cannot retreat to the authoritarianism of Rome, or to the other-worldly detachment of orthodoxy, or to the ascetic skills of the artist. But we can be illuminated and sustained by the insights of them all. Furthermore, we do not have to choose between truth and beauty or goodness and beauty. For all the Hebrew fear of art, there are symphonic moods when the psalmist cries out: "One thing have I desired of the Lord and that will I seek after: that I may dwell in the house of the Lord all the days of my life: to behold the beauty of the Lord; and to inquire in His temple."

And even the magnificent chapter from third Isaiah which you heard this morning, while beginning as a kind of magna carta for the poor and the oppressed (good tidings to the meek, and liberty for the captive), proceeds without a break of continuity or of joy to the promise of God's gift of grace to those who are cast down and who hunger for more than bread. The Spirit of God inspires the prophet also

> To give unto them that mourn: Beauty for ashes;
> The oil of joy for mourning;
> And the garment of praise for the spirit of heaviness;
> That they might be called trees of righteousness,
> The planting of the Lord, that He might be glorified. . . .
> For as the earth bringeth forth her bud
> And as the garden causeth the things that are sown in it to spring forth;
> So the Lord God will cause righteousness and praise to spring forth before all the nations.
> He will give beauty for ashes [Isaiah, chap. 61].

Thus the third Isaiah asserts that experience is one and that the grace of God does not wait upon the complete historic fulfilment of all our dreams of peace and justice. For justice we must work. For peace we must work. But meanwhile there is given, unmerited and unsought, the immediate experience of harmony and of peace and of beauty beyond all our deserving. He will give beauty for ashes—even while our cities still lie in ashes. The quest for beauty and the apprehension of beauty lead us to anticipate and to experience that wholeness, that universality, that harmony, without which our lives are sheer waste.

The biblical idea of grace is the love of God shed abroad in our hearts by the holy spirit; this gift does not depend upon merit. Our theologians tell us that "Grace is God's present power in our lives. Grace is the divine help, continually afforded, by which men are kept and sustained and are enabled to do what is otherwise beyond their power. It is not only moral enablement but nutriment for the spiritual life conveyed to the individual through material channels."

This is a rather stuffy, textbook definition of grace. I have chosen it because even this unpoetic definition of grace is fulfilled by beauty which is now present, sustaining and enriching our lives until their very enrichment demands fuller explanations than we have known. So much of life is working and waiting for developments we shall never see consummated, so much of life is fighting battles in a long war which will not end in our day, that faith must include these experiences of immediacy. The discovery of the present, universal reality of God's grace was given classic form in that ancient Old Testa-

ment word: "Say not who shall ascend unto Heaven or who shall descend into Hell; for lo, the Word is very nigh unto thee, in thy mouth and in thy heart." The real is very near. God is very near. His presence is revealed not only in truth and in goodness but also in beauty.

III

I should like, finally, to attempt to express in three or four brief words what the experience of beauty means to the modern Christian.

1. We begin with the realization that man does not and cannot live by bread alone, or by prose alone, or by reason alone. At the very moment when man's hungers and thirsts are satisfied, then his deepest needs appear. We strive for food, for security, for power, for love, for political and humanistic ideals; but beyond them all we still hunger for unity and for equilibrium. In the experience of beauty we are first lifted to new levels of appreciation which take us far beyond analysis and classification. We are lifted to new levels of awe and wonder, which rescue us from preoccupation with our small selves. We are brought face to face with values and qualities of life which make all our materialisms seem shoddy and irrelevant. We discover for ourselves, and in our own language, what St. Thomas discovered long ago when he said that "in beauty man finds integrity because the mind likes being; proportion, because the mind likes order and unity; brightness and clarity because the mind likes light and intelligibility." In the experience of beauty we are lifted beyond our predatory habits of self-seeking and self-aggrandizement: "It is for its own sake that every form of beauty is loved at first." We are lifted beyond the cold and impersonal regions of pure reason; for "the beautiful is not a kind of truth but a kind of good; not so much a kind of knowledge as a kind of delight. It stirs desire."

Of the few treatments of beauty by Protestant theologians I consider Professor Wieman's chapter the most profound and the most illuminating. Most of his language is too technical or too closely knit to quote in the pulpit; but he recognizes that it is only in the experience of beauty that we are actually aware of the full quality of events and that the substance of our common world of experience is infinitely rich with qualities and potentialities usually unapprehended by the majority of men. He also recognizes that in the experience of beauty we have one of the most important clues to the meaning of reality.

The first-century Christians borrowed many valuable insights from the Greeks. It is not too late to borrow one more: the special power of the Greeks to see their world clearly (without slurring or evading its condition and without idealizing it away from actuality); to see it clearly and at the same time as beautiful.

2. Again, it is through the appreciation of beauty that we most amply experience a community of feeling across the ages. Von Ogden Vogt used to say that "the spiritual life of the times is depicted with inescapable exactness in its artistry. A spiritual movement that does not find expression in the arts cannot attain self-consciousness, dominance, or survival." We know a great deal about certain primitive peoples who left no history but a few etched drawings on cave walls and a few vessels or ornaments—and perhaps an altar. The reality of this community of feeling is deeper and more abiding than systems of theology—as witness the symbol of the cross in Christian history. This community of feeling and of understanding is expressed supremely in tragic art. That this universal solidarity of art unites all the acts and all the images of men is no

accident. The true artist as he paints a picture or writes a poem may begin with vestiges of youthful love of fame, but in time he moves from a passion of pride to one of communication: if only others can see what I see, can hear what I hear, can experience life and tragedy and fulfilment in this form which has liberated my spirit from the chaos of dull prose; if only this complex experience can be communicated to men yet unborn—that is enough. Hence the meticulous attention to details which may be all but unseen. Hence the poet's conviction that God has no use for bad poetry. Hence the priestly fidelity and the heroic drudgery of a Phidias or a Michaelangelo.

3. The experience of beauty is akin to the other great liberating experiences of man's spirit because the servant of beauty discovers that he will never perceive divine harmony until he experiences greater human harmony. Rhythm, number, repetition—these are the basic principles of all the arts. But there is also a social principle in all great art: the principle of the early Christian *koinonia;* the passion to communicate which I mentioned a moment ago; the incompleteness which Tennyson found in his *Palace of Art* until his treasure house was opened and men came in to sit down with him at the feast of beauty. If the apprehension of the social principle is delayed, then the artist or the simple worshiper discovers suddenly that the occasions of revelation and of grace are celebrated, like sacraments, by other people. Saints and sinners together sit about the table where the bread is broken and the wine is poured. Whatever theophany man confronts in his earthly pilgrimage shines through these frail, mortal, beautiful human forms. This truth Browning's priest found even in Pompilia:

Through such souls alone
God stooping shows sufficient of His light
For us i' the dark to rise by. And I rise.

4. I must end where we all must actually begin: with the assertion that the experience of beauty is actually a pathway to God. We who believe in the immanence of God must not forget that God works from without as well as from within. We Protestants especially have been subjective and too egocentric. We need something of St. Francis' celebration of light and of the sacraments of the commonplace.

The experience of beauty brings the philosopher to an apprehension of that quality of life which is the profoundest clue to the ultimate good which creates all good. It brings Robert Bridges in his "Testament of Beauty" to praise of the One Eternal found in the love of Beauty and in the selfhood of Love. It brings Whitehead to the reverent comment that "the final point is that the foundation of Reality upon which Appearance rests can never be neglected in the evaluation of Appearance."

This experience led the ablest of the Church Fathers to discover with Clement of Alexandria that Christ had brought to man not only salvation and victory but a new quality of joy and freedom which no ancient religion had offered. "Behold the might of the new song!" wrote Clement, "It has made men out of stones, men out of beasts. These, moreover, that were as dead, not being partakers of the true life, have come to life again, simply by becoming listeners to this song. It has also composed the universe into melodious order and tuned the discord of the elements to harmonious arrangement, so that the whole world might become harmony. Error seems old but truth seems a new thing."

Today, you and I, whose need for this harmony is so great, will not fully appropriate the riches of life and of grace which have been created through him who was full of grace and truth unless we accept

his gifts of beauty as well as the gifts of truth and of goodness.

What else is Wisdom? What of man's endeavor
Or God's high grace, so lovely and so great?
To stand from fear set free, to breathe and wait;
To hold a hand uplifted over Hate:
And shall not loveliness be loved forever?

THE CHURCHES, THE CHAPLAINS, AND OUR YOUNG MEN

By SILAS A. MECKEL

[*A former student at C.T.S., which conferred upon him the Doctor of Divinity degree,* honoris causa, *in 1950, the author is Chaplain (Lt. Col.) USAF and the Chief of its Personnel Division. He recently traveled 35,000 miles in two months, visiting Air Force installations in the Pacific.*]

ANY presentation of the chaplaincy of necessity involves the churches and their young men. And today any consideration of the churches must involve the chaplains who constitute one phase of the ministry of the churches. The contemporary world has confronted the church with an old problem on a new and larger scale. The decades ahead will find a large number of young men in the armed services of the nation. This does not mean that there will be a war. However, the present world scene offers little hope for imminent demobilization. A large percentage of these young men will be in the armed services not by choice but by compulsion. It is my ardent hope that these young men are included in the church's interpretation of our Master's injunction to his disciples to "feed my sheep."

One of the Protestant denominations has recently published this appeal to its constituency: "The need is for God-fearing, stable, earnest, zealous workers in the kingdom who are qualified and willing to undergo the rigors of the military life to bring the gospel of Jesus Christ to those away from home in the service of our nation. Will you go?" There is scarcely a better way of presenting the issue. Unless the candidate is a "stable citizen," earnest and hardworking, he is not qualified. Furthermore, there is no place in the chaplaincy for men without convictions.

The present shortage of chaplains in all branches of the service confronts the armed services with a critical situation. *If the government considers the need critical, how much more concerned the churches should be!* Basically, it is not a question of what we think about "war" or the "present international crisis." It is a question of what will be the response of the churches to the spiritual needs of their own young men who serve in the armed forces. The current shortage of chaplains necessitates the "stretching-out" process: one chaplain attempts to do the work of two or three, resulting in a curtailment of the chaplain's program. There is little prospect of the situation correcting itself without vigorous response from the churches. This is one situation that we cannot afford to "muddle through." The obvious fact is that hundreds of Air Reserve Chaplains who were recalled to duty in 1950 are now completing their service commitments of seventeen or twenty-one months. They can scarcely be expected to prolong their absences from their pastorates. They have faithfully discharged, for a second time in

ten years, their obligation to the spiritual needs of our young men in military service.

There is but one answer: to spread the responsibility over a wider base. "Freedom *is* everybody's business!" It certainly is the church's business. As a matter of principle, our nation has never knowingly "drafted" clergymen. It says to the churches: "Our young men need spiritual strength and comfort. To provide it is your high calling and privilege. Your awareness of that need, your concern for the spiritual needs of your sons and daughters, and your Godly zeal for them will assure the required response." But this means that the churches must commit to the armed services hundreds of newly commissioned chaplains to take their places beside the Regulars and the recalled Reservists. There is no other way.

This is not by way of complaint or criticism. I am primarily a civilian, a parish minister who, as a Reservist, has been recalled to active duty in the Air Force, and am now serving as Chief of Personnel in the office of the Chief of Air Force Chaplains. I am keenly aware of the present need because I am charged with the procurement and the assignment of chaplains. I have been around the world and have watched our chaplains at work. Wherever United Nations service men are stationed, our chaplains are doing a valiant work. They are not "flunkies" or "orderlies" or "public relations fronts." They are ministers of religion in every sense of the word. They plan and implement religious programs, conduct worship, preach, teach, counsel, and comfort. No man has a higher calling, and no clergyman has a greater ministry.

I present, for the consideration of the churches and the seminaries and of our young men contemplating the Christian ministry, this great mission field. Another of our Protestant denominations opens its appeal for chaplains with these words: "The Methodist Church has but one ministry. This is the story of one phase of that ministry—the Chaplaincy." Until we consider the chaplaincy in that perfectly natural and normal manner, the men of the armed services will be "at the far end of the table," where the groceries get scarce! Our nation recognizes the unique physical needs of our servicemen by providing for them the best obtainable food and clothing. If there is not enough to serve everybody, the levy for the men of the armed services is given priority. Our servicemen do not live on what remains after all other needs have been satisfied. Our churches should evidence the same concern for the spiritual vitality of our men in service. We should not wait until our churches at home are well cared for before we provide a ministry for them. We have but one ministry and one church. Wherever our men go, there the church must go with them. That obligation will be fulfilled only if we encourage a fair proportion of our newly ordained ministers to volunteer their services to the men in uniform in the present struggle for human freedom.

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C.T.S. CHAPLAINS (CONGREGATIONAL) IN THE UNITED STATES ARMED FORCES

Air Force: SILAS MECKEL, CLAYTON H. STOWE, and EDGAR H. WINN

Army: JAMES B. ALLAN, EDWIN C. GOMKE, GEORGE O. A. MCKINLEY, JAMES W. MORRILL, DAVID I. SEGERSTROM, FRED B. SPYKER, and L. VERDETTE WALTERS

Navy: ERIC H. ARENDT, HENRY F. MAXWELL, and ALDEN A. READ

Veterans Administration (Part Time): C. FRANKLIN PARKER

The Seminary realizes that this is an incomplete list and would welcome information about others whose names should be included.

TOWARD THE PRESERVATION OF OUR HERITAGE

By Frederick L. Fagley

[*Secretary-Emeritus of the General Council, Dr. Fagley has served the Congregational Christian churches ably and tirelessly for many years. He is a specialist in Congregational history and polity and serves as Secretary of the newly organized Congregational Christian Historial Society.*]

THE Chicago Theological Seminary has joined with five other national denominational agencies in sponsoring and supporting the Congregational Christian Historical Society. This Society, after two years of preliminary study and planning, was officially organized at the Congregational House, Boston, October 15, 1952. The organizing meeting brought together fifty-one persons from East and West, North and South. Three special committees, each made up of twelve persons widely representative of all our interests and agencies, presented well-matured reports on (*a*) "Purpose and Program," (*b*) "Organization and Nominations," and (*c*) "Budget and Finance." The first committee was chaired by Dr. Fred Hoskins, the second by Dr. Frederick Meek, and the third by Dr. Truman Douglass and Mr. P. Donald Folwell. After interesting discussion and general agreement on amendments, the three reports were unanimously approved, and the Society was duly instituted by an act of worship conducted by Dr. Douglas Horton. This act of worship was modeled on an ancient document for use in constituting a church in earliest Colonial days. The order of this unique service was printed, and copies are available on request. The one formal address of the day was by Dr. Frederick Meek on "The Importance of a Sense of History." This excellent address was printed in the *Minister's Quarterly* for November.

The Society is supported by contributions from the sponsoring agencies for one-half its modest needs and by contributions from state conferences and interested individuals. The Society is governed by a board of governors of twenty-four members. On this board, C.T.S. is represented by Dr. A. C. McGiffert, Jr., Professor Mervin M. Deems, and Dr. Fred Hoskins.

The officers chosen were: president: Arthur H. Bradford (N.H.); vice-presidents: Simon A. Bennett (Ind.), Mervin M. Deems (Ill.), Truman Douglass (N.Y.), Vere V. Loper (Calif.), Thomas Todd (Mass.); treasurer and librarian: John A. Harrer (Mass.); secretary: Frederick L. Fagley (N.Y.); chairman, Committee of Advisers: Douglas Horton (N.Y.); chairman, Committee on Finance: P. Donald Folwell (Pa.); the executive Committee: the above officers with Miss Helen Kenyon and David McKeith, Jr.

The purpose of the Congregational Christian Historical Society is to cultivate a deeper interest in the history of the Congregational Christian churches in all its aspects and a greater awareness of the importance of Congregational Christian recorded history as a source of information and of inspiration and as a basis for future action.

The Society is to function as a center of information and education in the history of our fellowship. Most of the religious history of America is on the denominational level. We are the last of the larger

denominations to set up such a center. The Presbyterian Society is more than a hundred years old. The Episcopal, the Methodist, and the Evangelical and Reformed societies have long years of service. The Baptist and Disciples and many others have well-established agencies.

This neglect of our history is due in part to the fact that during the last century we have been so deeply involved in the changing conditions of American life that we have been gradually losing our historical pespective. The pressure of immediate tasks has made it difficult adequately to record our history as it was being made and has obscured our sense of historical responsibility to future generations. We have left our history too much in the keeping of secular writers who have not always accorded due deference to the values therein. We have become somewhat complacent toward our heritage. There is an old Chinese proverb, "The house wherein a leading family lives needs no name on the gate post." We share to some degree this attitude toward our ancestral home.

The Society will be concerned in collecting historical materials of our churches and agencies, making these available for use, and depositing them for safekeeping. C.T.S. has for years been collecting historical material concerning midwestern churches and is the official depository of the records of the B.H.M., except the A.M.A., whose materials are kept by the Library of Fisk University, while Harvard University Library serves the A.B.C.F.M. The largest collection of Congregational historical materials is in the Congregational Library, Boston. There are other noteworthy collections in the Yale University Library, the Huntington Library, the Antiquarian, and the Massachusetts State Historical Society. It is hoped that these collections may be greatly enlarged and that we may have an over-all cataloguing of our resources in order better to serve our present needs and benefit future generations.

The future program includes also (*a*) developing state histories, (*b*) collecting and organizing Christian church records, (*c*) assisting churches and agencies in the effective celebration of anniversaries, and (*d*) assisting students and writers in this field. The Society hopes to enrol at least a hundred correspondents who will assist the Society in their own localities and twenty-five able persons to be known as Fellows of the Society who will prepare themselves for platform presentation of matters of historical interest to associations, conferences, and other public meetings.

TEN YEARS OUT

[The Editor asked members of the class of 1943 to give a brief account of their experiences in the decade following their graduation from C.T.S. and asked them to comment upon "the challenge of the ministry."]

ALOHA nui ia oukou a pau o ka Pa o ke Akua!" That is what the Hawaiians say when they mean "Much love to you all who are of God's fold."

Yesterday my four-year-old daughter Pualani proudly held up a sketch of a landscape she had just completed in wax crayon. So proud was she of it that she wanted her older sister Fenner-Marie (age seven) to see it. Fenner-Marie looked up from the book she was reading, quickly appraised the drawing, and very frankly said, "It's not pretty." Much taken aback by this opinion, Pualani ran to her mother and said, "Mommie, this *is* pretty, isn't it?" Mommie was careful to take more time looking at the infant scrawl, then said, "Yes, honey, it's pretty." Back to Fenner-Marie went Pualani, "See, Mommie said it's *pretty!*" Busy reading, FM replied very matter-of-factly: "When you get bigger, you'll see that it's not pretty."

I guess that some of us upon graduation from C.T.S. were like Pualani. And I suppose that many of us who are ten years older have come to see what Fenner-Marie meant. What we were capable of in 1943 is far from adequate for 1953. It's a good thing we had loving parents like Drs. Palmer, Williams, Snyder, Eastman, Holt, Kincheloe, Irwin, Robinson, Spinka, and Pauck who knew our limits and loved us as we were, and yet who sensed our possibilities and trusted that God would take care of us as we faced the challenges of the years to come.

I feel that the great challenge to the parish pastor lies in the unspoken question of his people, "What must I do to inherit eternal life?" It comes at me in so many different ways. Last night someone called from the hospital. I went up. And there a man bared his soul. He had had a major operation, but that was healing all right. It was not physical death he was afraid of but his own spiritual death. Hours later it was that great question that had been formulated. I feel the great need to keep always close to Him who is the Way, the Truth, and the Life—without whom we have no answers to give that really satisfy.

Mary Lou and I now have four children (the last two are twins)—all *girls*. But we are starting our fifth—a new Kahului Union Church. Ground-breaking ceremonies were held December 28. People will probably refer to the new building in feminine gender.

ABRAHAM K. AKAKA

Kahului, Maui, Hawaii

While working toward a Ph.D. degree at C.T.S., I was called to return to the islands in 1944. During the next six years I ministered to the needs of two of our churches (Congregational). In 1950 I became a student once again when I registered as a Ph.D. candidate at Columbia and Union Theological Seminary. At the present moment I am writing my dissertation, which I hope to complete before the end of this academic year. I am married to Rubie Tajima of Los Angeles, and we have two children, Galen (seven) and Sophie Ann (five), who interrupt my study long enough for a game of checkers or a walk in the park.

I believe that one of the major challenges of the minister is the apologetic task of interpreting the Gospel message to the contemporary situation. Two things are needful for this task: (1) He must appropriate the intellectual agony of his contemporary unbelievers. The apologist must understand their predicament, know their language, and enter into and describe their experiences so that the Gospel may open up new solutions for their problems. (2) The minister not only must fight the unbelief of contemporary man but must grapple with the unbelief of his own experience. "Lord, I believe, help thou mine unbelief" must always be his cry.

MITSUO AOKI

New York, New York

Our ten years out have been evenly divided between Los Angeles and Shafter, both in the Southern California Congregational Conference. During the first half Betty and I had the fun of starting a baby church and nursing it through its first years. We saw Colonial Church through the construction of its second building unit.

In Shafter we came to the oldest church (but one of the smallest) in an unusual community of five thousand plus. Mechanized farming is the financial backbone, and we have many well-to-do "farmers"; the small middle class are primarily teachers; the religious climate is very conservative—ours the only liberal church in twenty. We have built a new church in a new location, now valued at almost $100,000, with our debt down to $15,000 in less than two years. The large number of teachers and other college graduates in the congregation is a constant challenge in preaching (why didn't I absorb more in some of those C.T.S. classes?). We find small community life filled with more blessings than we ever dreamed possible. It is a good place for our family with Ronald (eight years), Margaret (five and a half), and Kathryn (three).

The challenge to the Protestant minister today is to bear witness to Jesus Christ through vital preaching, concentrated pastoral work, and consecrated living.

GORDON BAKER

Shafter, California

Since leaving Seminary I have been called to pastorates in rural, suburban, and city parishes. Respectively, they have been in South Coventry and Easton, Connecticut, and in Brockton, Massachusetts. This has been a varied and interesting if not rose-strewn path. The result has been to strengthen my conviction that the parish ministry is the front line of the Gospel mission, and I consider the mission stations all over the world in that category as well. My wife (Evelyn Handy Broadbent, '43) has shared with me fully, for we have always considered ourselves as having a joint ministry. Without her faith and insight my work would often have failed. Three children complete our family circle: Norman, nine, Warren, six, and Jeanne, two. They too have been partners, sharing in our work with cheerfulness and enthusiasm.

One important task which confronts the Protestant minister today is a dual one of winning people to consecration in Christ and then leading them to release their energies in that particular form of service which their talents can give. Our world will be changed not by resolutions or conferences but by the impact of dedicated Christian lives. This may not be *the* challenge, but it is the one which I feel eager to meet.

CHARLES D. BROADBENT

Brockton, Massachusetts

First I want to recommend highly the "husband-wife" combination in seminary. Our studies and experiences at C.T.S. were a good foundation for our parish life. In the field of religious education I have found my greatest work to be with juniors. I have been asked to serve in teacher-training courses throughout Massachusetts for the junior-age level. At present I am a den mother to some lively Cub Scouts. In Connecticut I became a licentiate and have continued in that status. My greatest work, however, has been with the Motion Choir. There are fourteen girls in my choir who have traveled with me through Massachusetts and Connecticut, putting on services of worship. The response to this type of service has been of increasing interest.

The greatest challenge to the minister's wife today is to be a partner with her husband in the building of a Christian community. The minister's wife can bring her influence into the community through her own home life as well as her church, denominational work, and participation in the larger Council of Church Women. But, most of all, she needs to keep spiritually and mentally alert to her husband's needs.

EVELYN HANDY BROADBENT

Brockton, Massachusetts

The years out—for me since '39, though I received my degree in '43—have been joyous years despite the misery, tragedy, and revolution of our generation.

Our children are part of that joy. James Chalmers, thirteen, Jeannette Lambsden, ten, Elinor Elizabeth, eight, and Robert Stanley, three and a half, keep laughter near the surface but penetrate any attempted sham or pretense. Katrina leads our household, is active in our church, P.T.A., YWCA, and the League of Women Voters.

We spent one year in Iowa, four in Minnesota (Plymouth, St. Paul), and have been here since 1944. Colorado Springs is a college town, vacation resort, retirement haven, and has two military installations. We know no dull moments.

The challenge of the ministry? To earn the right to a prophetic ministry by loving pastoral service, disciplined study, and a sincere life of worship and prayer. To see no person or situation as being beyond the redemptive concern and power of the Gospel. To accept a world-wide and inclusive mission, recognizing neither "home" nor "foreign." To manifest unfalteringly a concern for persons. To realize and clarify the revolution of our time. To achieve increasing substance for the concept ecumenicity. To serve a parish church as the crucial proving ground of these propositions. Tentative conclusion: a job big enough to keep one humble, searching, teachable; and a Lord to keep one confident.

These are sobering but buoyant years. A sermon heard in C.T.S. days entitled, "The Settled Habit of Rejoicing in Life," still states our faith even in our awareness of the tragic character of our times. Deeper than anything else has been the continual joy and surprise of learning to know a people who at their best—and it is awesome how often they are at their best—reveal that they know and love God.

THOMAS CHALMERS DICK

Colorado Springs, Colorado

Hadley and I were married while I was at Seminary. My degree was conferred after David, now eleven, came. Paula Jean is six. I'm a homemaker and mother. Since 1945 I've served part time on the faculty of Aurora College as assistant professor of religious education and sociology. I've had responsibility in the liberal arts and fifth-year theology program, taught sociology at Copley Hospital, and sponsored activities of theological students' wives. My brother Roger was at C.T.S. following his witness as a conscientious objector. Marian studied there while our mother was on the staff of the Chicago churches.

Hadley did most of the work of building our home. He has constructed homes for faculty members and the college president. While an engineer he taught pre-engineering courses for night school. Human Relations Council, an interfaith, interracial group, has provided experiences of "community." Small boys' activities, with those of the pinafored pigtail crowd, lend variety to such responsibilities as pulling weeds, vacation schools, meeting classes, doing psychodrama, and making tape recordings. My hope is that the church avoid identifying itself with nationalism and that we may be world Christians. Our challenge is faith in, and commitment to, the continuing power of the Gospel.

MADGE AXFORD FINKE

Aurora, Illinois

Ministers' Week 1954, February 1–5

C.T.S. NEWS

THE CHURCH VOCATIONS CONFERENCES

A REPORT
OF
THE COLLEGE SENIOR CONFERENCE
NOVEMBER 7, 8, 9, 1952

The first conference on church vocations for college seniors was held at the Seminary on the week end of November 7, 8, and 9. Thirty-six seniors representing twenty-three campuses in nine different states participated in an experimental program which included a tour of the Bryn Mawr Community Church, the Manor Community Church, the Warren Avenue Congregational Church, and the Chicago Commons.

The theme of the conference was "The Vocations of the Church." Various types of contemporary ministries were presented by younger alumni and advanced students in succinct statements on Saturday morning. These presentations were followed by discussion groups in which the particular ministry was the topic. The speakers and their topics were: (I) "The Campus Ministry," DR. PERRY LEFEVRE, C.T.S. '46, Associate Professor of Religion, Knox College, Galesburg, Illinois; (II) "The Urban Neighborhood Church," ROBERT STONE, C.T.S. '53, Minister, Manor Community Church, Chicago; (III) "The Urban Church in Transition," JULIAN KEISER, C.T.S. '41, Minister, Warren Avenue Congregational Church, Chicago; (IV) "The Institutional Chaplaincy," GRANGER WESTBERG, Chaplain of University Clinics and Associate Professor of Pastoral Care of the Federated Theological Faculty; (V) "The Mission Field," YOSHIO FUKUYAMA, C.T.S. '50, Research Assistant in the Department of Research and Survey in the Chicago Theological Seminary; (VI) "The Small-Town Church," GEORGE BURTON, C.T.S. '51, Minister, Congregational Church, Galesburg, Michigan; (VII) "The Rural Church," EDWARD HEININGER, C.T.S. '49, Minister, Edelstein-Speer Congregational Parish, Edelstein, Illinois.

Leaders and participants were equally enthusiastic about this experimental conference, and plans are being made for a similar conference next fall.

AN ANNOUNCEMENT
OF
THE SPRING CONFERENCE
APRIL 24, 25, 26, 1953

The fourth annual Spring Church Vocations Conference for undergraduate college students will be held at the Seminary on the week end of April 24, 25, and 26. Last year there were one hundred and fourteen college students in attendance.

College students who have been recommended by ministers, college teachers, and chaplains are invited to be guests of the Seminary. This conference is designed to be of interest to young men who are considering a vocation of full-time Christian service or who have begun to manifest some interest in religious problems.

The theme will be centered around the general problem of the relationship of religion and culture. Faculty presentations followed by discussion groups will be supplemented by a tour which will include a visit to the new West Side Christian Parish, located in an area of transition in the inner city, and to the Glenview Community Church, located in a growing suburban community. Professors Daniel Day Williams, Seward Hiltner, and Victor Obenhaus are scheduled to make presentations. Professors Walker Alderton and Ross Snyder are scheduled to participate in the tour.

Detailed announcements of this program have been sent to campus ministers and teachers. The Seminary will be delighted to consider the name of any college student who might be interested in this type of experience. Please send name, address, academic status, and other pertinent information to the Dean of Students, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. A personal invitation will be sent to every student who can be invited.

ROBERT E. ALLARD

WORLD CHURCH FELLOWS, 1952–53

[*The life of the Chicago Theological Seminary is enriched by the presence of its World Church Fellows, whose residence with us has been made possible by gifts of churches, alumni, and friends of the Seminary. We have the following with us this year.*]

ENGLAND

JOHN BRADSHAW is a Lancashire man who took his Bachelor's degree in mathematics and his Master of Science degree in psychology at the University of London. During the early years of the war he was engaged in research work in electronics for the British armed forces. Thereafter he taught mathematics and became a leader in dramatics, debating, and religious studies in a boys' school in Surrey. He is a member of a Congregational church, where he helped to found a vigorous society of young adults. Under the influence of its minister the fellowship of the church began to live in a way Bradshaw had never dreamed possible; he decided to devote his life to the Christian ministry. He took his theological work at Mansfield College, Oxford, where he was president of the student body. He is a candidate for a Ph.D. degree at Oxford and is working on the relation of psychology and religion. He plans to spend his life as a missionary in South India.

INDIA

MATHEW P. JOHN'S home is in Kottayam, Travancore-Cochin, on the southwest coast of India. He is thirty years old and a member of the Orthodox Syrian church. The tradition of this church goes back to Saint Thomas, the reputed first teacher of Christianity in India. Mr. John finds himself quite at home also in the Church of South India. He took the degree of Bachelor of Theology and Master of Theology in New Testament at Serampore College, Bengal, and a Master of Arts degree in philosophy at Calcutta University. From 1947 to 1950 he taught New Testament at Serampore College. Since then he has engaged in Bible training at the Christa Sishya Ashram at Thadagam, Coimbatore (Madras). This Ashram was founded by young men of his church as an evangelistic venture. For one year he ran a school for children of certain hill tribes. He is much concerned with the relation of religion and higher education.

JAPAN

KEIICHIRO SHIMADA is a graduate of Doshisha University. As a high-school student he came under the influence of Dr. Kagawa and has had his backing and blessing ever since. For many years he has worked hard with Dr. Kagawa in the co-operative movement. Since 1937 he has taught "History of Social Thought" at Doshisha University and "Christian Social Ethics" at the Doshisha Theological School. Mr. Shimada is one of the most popular of the younger professors. He is forty-three years old. Working constantly on the problem of the relation of Christian faith and social action, Mr. Shimada has been largely instrumental in preventing the University student body from going Communist. As a member of the Kyoto Congregational Church he is active in the life of the church on both local and national levels. He is also a member of a special committee on social problems in the Japanese Union of Christian Churches (Kyodan).

GERMANY

WILHELM WÜLLNER, in his late teens after finishing high school, spent a year and a half in "war-help-service" being stationed near home because his father's shop had been destroyed by bombing. Later he was drafted into labor service. After the war he took his theological work at the University of Münster, the Theological School of Bethel, and the University of Marburg. He welcomes the opportunity to study here in order to get help for the German churches in solving problems with which for so many years they had to deal in isolation from the rest of the world. He is interested in the relation of church and state, in New Testament and the history of religions, in developments in the Roman Catholic church, and in

co-operative Protestantism. Just before becoming a World Church Fellow he had begun his ministry as vicar in a home missionary field of work in his home town of Bochum, Westphalia, Germany. He is twenty-five years old and a member of the Evangelical church of Westphalia.

GREECE

PHILOTHEOS ZIKAS was born in 1907 in Ordou on the Black Sea, Turkey. His father was a colporteur of the American Bible Society. As a child he witnessed Armenian massacres and, despite his being a Greek, almost lost his life at that horrible time. Just before the Communist revolution he fled to Russia for fear of the Turks, moving unhappily from place to place. Finally, the family settled down in Constantinople only to be evacuated to Greece along with a million and a half other Greeks. He became a member of the Evangelical church in Athens and founded and led the Society of Christian Endeavor. After the war and during the Communist revolution he served as interpreter with the British troops in Greece and as a liaison between the Greek government and the British army, on the one hand, and the Communist rebels, on the other. He was also an officer of UNRRA. He is a graduate of the Near East School of Theology, Beirut, Lebanon, and of the School of Religion, Athens. He is at present time pastor of the Greek Evangelical Church of Alexandroupolis, Greece. He has been Moderator of the Senate of the Greek Evangelical Church of Northern Greece for ten years. Chief among his interests has been missionary work among the Moslems, which he began at the urgent request of missionaries of the American Board.

ALUMNI NOTES

Compiled by EULALIA *and* DAN WILLIAMS

1952. *Cynthia* (*Rice*) *Macrae* and her husband Ian are continuing their association with the minister with whom they were working in Los Angeles, Dr. Muir, by moving with him to his new church, the University Christian Church in Des Moines, Iowa. The church is on the campus of Drake University. The Seminary community is greatly relieved to know that *Helen* (*Rice*) *Pickett*, whose back was broken in an automobile accident in Florida last November, is making a marvelous recovery. She is now in a hospital in Miami and can be addressed: Mrs. Gene Pickett, 961 S.W. 7, Miami, Florida.

1951. *Eula Redenbaugh* is at her new post in student work under the Methodist church in the Philippines. Far Eastern University has 26,000 students, and the University of the East 18,000, and these are the two largest of a dozen or more colleges within a mile of the Methodist Social Center. Eula says, "The Student Christian Movement groups are still very young, feeling their way along but occasionally they experience a moment of victory and success." Her address: 431 P. Paredes, Manila, P.I.

1949. The editors receive many skilfully prepared church papers. One of the most artistically produced mimeographed papers which comes to our desk is that edited by *Walter Noffke*. It is called *The Community Visitor* and is the paper of St. Matthews E. and R. Church, Evansville, Indiana.

1949. *Anita Koenig Fussell* and her husband Jay are living at 69 Woodmont Street, Springfield, Massachusetts. Jay is an editor in religion for the G. and C. Merriam Company.

1947. *Elmer Baker* has moved from the Highland Church, Illinois, to the First Congregational Church of Elkhart, Indiana.

1947. *Martha McCain Gold* and husband Larry have a new son, Eric Lawrence, born October 12, 1952, in Las Vegas, New Mexico.

1947. *Ruth McMaster Lamka* and her husband Donald are serving under appointment of the International Congregational Council in the Saltley Road Congregational Church in Birmingham, England. They have a son, Donald Bruce, born January 5, 1951, and a daughter, Carolyn Beth, born November 6, 1952. Their work in this industrial area is an experiment in group ministry. Five churches co-operate in teacher-training, pupil exchange, and mutual concern and exploration. The Lamkas' decision to take this work stems from a conviction that "international understanding is rooted in personal relationships." Address: 196 St. Saviour's Road, Birmingham 8, England.

1946. *Philip Anderson* received his Ph.D. degree from Edinburgh University on December 19, 1952. His thesis was entitled "The Gestalt Concept in Psychology as an Instrument for the Interpretation of Religious Experience." The Andersons are on the staff of the Glenview Community Church in Illinois.

1946. *Phoebe Mellinger Anderson* has an article on "Learning To Teach" in *Children's Religion* for February, and *Betty Herndon Meyer*, '41, has a discussion of conversation with children in the January number of the same magazine.

1946. *Marjorie Bullock Greenewald* and her husband are living in Long Beach, California, 112 Hullett Street. Bob is in the audio-visual department of the Long Beach Public Schools.

1945. *Carlus Basinger*, minister of the Port Washington Congregational Church in Wisconsin, preached a sermon on November 9, 1952, entitled "What Price Freedom?" It is a strong statement of the meaning of freedom as Congregationalists hold it and a call to the church to extend its outreach in American communities. Copies are available from Ozaukee Press, 125 Main Street, Port Washington.

1945. *Barbara Knight Coffin* and her husband Gordon have a daughter, Linda Beth, born December 5, 1952. The Coffins' address is Route No. 2, Maple Plain, Minnesota.

1944. *Christopher T. Garriott* is in his ninth year at St. Paul Community Church, Homewood, Illinois. Last year he received 186 new members. In 1949 a new parsonage was completed; in 1950 the church was enlarged and remodeled to seat 135 more worshipers. The con-

gregation is making plans for a new educational wing to house a church school of 600 young people. A new Haygren organ is being installed.

1944. *Curtis Smith* and his wife Margaret are in a new parish. Address: Box 29, Henniker, New Hampshire.

1941. *David Barry* is director of field research for the National Council of Churches. Dave is one of Dr. Kincheloe's able students and is carrying on the important work of bringing sociological analysis to bear on the strategic planning of the churches.

1941. *Philip and Shirley Palmer* have moved to the Mount Hope Congregational Church in Detroit, Michigan. The Palmers have three children, Arthur, Martin, and George.

1940. *Chaplain (Capt.) George O. A. McKinley* will be released from active duty on July 25, 1953. He is serving in Germany with a medical battalion and is the only officer in his battalion who served throughout the war with it. He has conducted a Protestant religious education training conference with over twenty denominations represented.

1940. *Larry and Paula Upton* have moved to Hartford, Connecticut, where Larry is director of the Christian Activities Council of the Greater Hartford Area. Address: 278 Farmington Avenue, Hartford.

1939. *Kroum Jordan*, now in the Federated Church in East Orleans, Massachusetts, has published a witty account of his hobby, beekeeping, in the local newspaper. "There is a new and different joy and a world of discovery for one who loves bees," he testifies.

1935. *William D. Pratt* has been called from the Congregational Church in Pomona, California, to become superintendent of the Northern California Conference with its office in San Francisco.

1930. *Ezra and Jessamine Young* continue their missionary work in Turkey. They report that a welfare association has been formed which makes it possible for them to do things they could not formerly do, such as holding general meetings and conducting certain types of classes. Ezra recently received a citation from his colleagues in Turkey stating: "We are happy to be co-operating with you in this Board's international and interreligious fellowship."

1928. *Howard Stone Anderson*, minister of the Scarsdale Congregational Church, New York, is president of the Board of Home Missions of the Congregational and Christian Churches.

1928. *Alfred H. Bartter* has moved from the Community Church of Garden City, Kansas, to the First Church, McPherson, Kansas.

1902. *Fred Roys Bush*, now at 161 Paul Road, Rochester 11, N.Y., has joined the "fifty-years-out class." His interesting letter tells of his early days in the ministry, of his service from 1895 to 1899 as treasurer of Tillotson College, and of his ordination, at which his father, *Frederick Willard Bush*, C.T.S. 1871, gave the ordaining prayer. A copy of the prayer is being deposited in Hammond Library. Mr. Bush and his wife will celebrate their golden wedding anniversary on May 5, 1954.

1899. *J. Edwin Hartman*, now pastor emeritus of the Reunion Presbyterian Church of Mount Pleasant, Pennsylvania, writes: "On December 28, 1952, I closed my 39th year as pastor of this church. I have retired from the active ministry, 53 years after my graduation from the Chicago Theological Seminary. I have moved to 412 Homestead Avenue, Scottdale, Pa."

In Memoriam

Miss E. May Munsell, who was for some years teacher of Bible in the Seminary training school, died on February 28, 1952, in Muskogee, Oklahoma. From Mrs. Dorothy Leichliter Wilson, who graduated from the training school in 1925, there comes this word about her former teacher: "She was a beloved teacher and friend, and she must have helped many of us as we developed from deep conservatism to the liberal historical approach. What she taught in her classroom might be somewhat disturbing at first, but, as she spoke of God and as in her prayers she addressed him, none of us could doubt that she knew whom she believed and could and did intrust her life to him."

1899. *H. J. Condit* died on December 23, 1952, at the age of eighty-one. The word comes from his wife, Mrs. Alberta M. Condit, who lives at 11 Green Acre Drive, Vernon, New Jersey.

BOOK REVIEWS

The Irony of American History

By Reinhold Niebuhr. Scribner's, 1952. 174 pp. $2.50.

Incongruity is the essence of comedy. Pathos is that element in a historical situation which elicits pity but neither deserves admiration nor warrants contrition. Tragedy results from the conscious choice of evil for the sake of good. It elicits admiration as well as pity because it combines nobility with guilt. Irony consists of apparently fortuitous incongruities in life which are discovered upon closer examination to be not merely fortuitous. The person involved bears some responsibility—unconscious, to be sure—for the defect that is discovered in his virtue.

Irony thus interpreted is, according to Niebuhr, a basic category of interpretation to be used for any Christian theology of history. He draws upon American history for evidence to illustrate his thesis. He elaborates such instances as the fact that the United States has achieved a greater power than any other nation and at the same time is less master of itself than when it was weak. We have succeeded in making life comfortable and at the same time have failed to gain serenity. Niebuhr highlights the irony of American history by constant comparison of it with the major competitor of American democracy, namely, communism and its attractive powers, its dangerous errors, its "monstrous evils." He believes that, if American civilization should perish, it will not be primarily because of the ruthlessness of this foe. It will be because we fail to become conscious of the irony of our history and then to dissolve the irony in the right way. Neither despair nor hatred is the right way. He suggests the right way in a very moving statement: "If a religious sense of an ultimate judgment upon our individual and collective actions should create an awareness of our own pretensions of wisdom, virtue or power which have helped to fashion the ironic incongruity, the irony would tend to dissolve into the experience of contrition and to an abatement of the pretensions which cause the irony. This alternative between contrition on the one hand and fury and hatred on the other hand faces nations as well as individuals." Thus history opens the door upon a way of personal salvation and even of national salvation. The mind and spirit of Abraham Lincoln show us how to deal with communism.

A. C. McGiffert, Jr.

In an Age of Revolution

By Cyril Garbett. Oxford University Press, 1952. 318 pp. $4.50.

An English archbishop analyzes what has happened and what is happening to the English people and their religious life. There is a refreshing forthrightness and integrity in his realistic appraisal of the movements, forces, and consequences to England and to the rest of the Western world. Though written ostensibly for a particular nation, it has significance for both Christians and non-Christians anywhere.

In the Introduction the author states: "An attempt is made in this book to give the Christian explanation of the world crisis, to show the reason for the failure of substitutes offered for Christianity, and to indicate the answer which the Church gives to a man's most fundamental and spiritual needs." This the author does with clarity and directness. One is not always sure for what audience the work has been prepared. Parish ministers and perhaps a few of the better informed of the laity might follow the cogent and substantial interpretations made. On the other hand, one suspects that for them much of the material might be repetition. Nevertheless, Garbett has assembled the rich insights of many scholars and linked them together with his own profound capacity for understanding the relevance of the Christian faith for our times.

Though heavily weighted with sources from the Church of England, Garbett is by no means merely parochially minded. In the anti-Christian conflagration which is engulfing Western civilization a common denominator of Christian faith alone will suffice.

Following a diagnosis of the rise of capitalism, humanism, and the God-state there ensues a brief interpretation of the welfare state. "With all its limitations the Welfare State is more Christian both in spirit and in actual practice than a state which confined itself to the protection of its citizens' environments and its pull from actual starvation, but did nothing to feed the hungry, to clothe the naked, or to restore those who have fallen by the way." The social philosophy of the author is perhaps revealed in that sentence.

But the entire work is much more than a defense of an economic position. The chapters on "The Gospel," "The Church," and "The Church and Work" reveal both depth of Christian awareness and a vivid relevance of the Christian message to the actualities of our day.

As the summary of a theology and a social philosophy of a sensitive and alert churchman, *In an Age of Revolution* speaks pertinently and prophetically to our generation. If even a small group of moderately educated Christian folk were to grasp the social and religious perspectives of the Archbishop of York, some desperately needed headway would be made in a culture increasingly hostile to the Christian temper.

VICTOR OBENHAUS

HUMAN CRISIS IN THE KINGDOM OF COAL

By Richard C. Smith. Friendship Press, 1952. 113 pp. $2.00.

Because of Richard Smith's work with the Mountaineer Mining Mission, Morgantown, West Virginia, many people have become aware of what dedication, imagination, and initiative in the service of the church can do in a seemingly hopeless situation. The same qualities this young man brought to his work in the mining communities around Morgantown have been applied to the larger task of the coal-miner himself wherever he happens to be up against the face of the coal.

Realizing that the problem of the coal-miner in one section of America is basically the same in all other parts of this country and other areas of the world where coal is mined, Smith set out to document the story of the miner and his family in many places. The Hazen Foundation made possible his gathering of the information here and abroad.

The decline of church interest and relationship in the life of miners may not exceed that in other industrial enterprises, but the hazards and tragedies within both individuals and families highlight the need for an organization which might help stabilize otherwise distraught and chaotic lives and situations. True, the church is not the sole institution or perhaps the principal one which might be most needed. Primary is the stabilizing of the industry itself and the reducing of the incredible and appalling losses through accidents. The author shows how significant gains are being made in the latter areas. It is to be hoped that pointing out the church's deficiency in meeting the human and community needs might help effect corresponding improvements.

VICTOR OBENHAUS

CONGREGATIONALISM: A STUDY IN CHURCH POLITY

By Douglas Horton. Independent Press (London), 1952. 96 pp. $0.85.

Probably no one in this country knows Congregationalism as thoroughly as the Minister of the General Council. He knows it in its varied relationships from the local church to ecumenical concerns. He has watched it at work first hand in a united concern with Presbyterianism (the United Church of Hyde Park, Chicago), in associational, conference, and national and international interests and expressions. He brings this experience and a wealth of research into early Congregational writings to the message of this book. The substance of the book was given in the form of lectures before the Congregational Union of England and Wales and at Mansfield College.

"My thesis is that *a council is a kind of congregation* . . . and that we may therefore expect from it, if we develop it as a congregation, the same kind of effect upon its own social milieu and upon itself which any congregation, dynamically obedient to Christ, produces." After giving a brief history of the council in American Congregationalism, the author defines the various causes (in an Aristotelian sense) of a council—material, essential,

formal, and final—and then advances to the consideration of the power of a council which, in recent American Congregational history, has been the crux of a very great and grave problem. Here, the argument is that just as a council has no legal power over the local congregation (though it may have moral influence), so—since the council is *also* a congregation—no local church should have the ultimate decision in matters which a larger body may better determine. "All the arguments against the coercion of local churches by councils avail against the coercion of councils by local churches. If Christ is present in either, what appeal can there be beyond him?" The final essay on "the unreasonableness of the separation" explains how Congregationalism can maintain at the same time the autonomy of the local church and the ecumenical interests of the World Council of Churches. The very genius of the Congregational definition of "church" reveals that Congregationalists know themselves to be an important part of the Church Universal, that they have a vital and imperishable contribution to make, and that therefore the schism and separation of the body of Christ is "unreasonable."

Those who are interested in Congregational polity—as who is not these days—will welcome this clear and convincing exposition of *earlier* concepts of the place of Congregationalism in the stream of Christian history. The author writes, as he speaks and preaches, in lucid and convincing style. This book should be known not merely by Congregational ministers but by our laity as well.

MERVIN M. DEEMS

ECUMENICAL FOUNDATIONS

By William Richey Hogg. Harper, 1952. 466 pp. $5.00.

Anyone who has followed the course of ecumenicity knows, however vaguely, the important contribution which the missionary movement has made to it. The chances are, however, that this notion is undocumented—to put it as kindly as possible. All of us were waiting for a scholarly delineation of the relationship of the missionary movement to the general ecumenical stream. This book answers a long-felt need. First of all, it gives a careful picture of the development of a world-wide responsibility by missionary forces in the nineteenth century. This is a chapter which every minister and seminary student should know. Edinburgh, 1910, of course, marks a gigantic continental divide between what might be termed former missionary views and techniques and modern positions. And it was this conference which meant so much not alone to the missonary cause but to those other streams which, in parallel fashion, were moving, however slowly at times, toward the larger river of ecumenical endeavor. Presently there was formed the International Missionary Council, which had barely got going before it had to confront the distrusts and disillusions of the thirties, followed by a second world conflict in the forties. Today, however, the International Missionary Council views the whole world as its parish and formulates its strategy to confront planetary conflicts. Ministers ought to have this book available generally for their parishioners and especially for those who are interested in a gospel for all humanity.

MERVIN M. DEEMS

"ANCIENT CHRISTIAN WRITERS" NOS. 15 AND 16

St. Augustine. Sermons for Christmas and Epiphany. Translated by Thomas C. Lawler. Newman Press, 1952. 249 pp. $3.25.

St. Irenaeus. Proof of the Apostolic Preaching. Translated by Joseph P. Smith, S.J. Newman Press, 1952. 233 pp. $3.25.

Two more volumes have issued in the important series on "Ancient Christian Writers" by the Newman Press—two volumes which maintain the high quality of workmanship combined with a definite aesthetic appeal which the very first volume in the series established. Augustine's theology may be derived from his books and treatises, but the man himself shines through his sermons, and he was a great preacher. This collection of sermons includes fourteen for Christmas, six for Epiphany, and two for New Year's and opens with a sermon preached *after* Christmas on "The Agreement of the Evangelists Matthew and

Luke in the Lord's Genealogy"—preached afterward because a holiday crowd was in no mood to listen to such a sermon: "Many even of those who find the word of God burdensome, were with us to celebrate the festivities usual on that day. But now, I suppose, only such have come here as desire to hear a sermon." This citation is sufficient to show the informality of the preacher, his honesty, and his knowledge of the habits of his hearers. Just a few words reveal so very much about Augustine. With the exception of the first, all the sermons are brief, and all, without exception, are crammed with Scripture.

Since so much New Testament scholarship is directed today toward Apostolic preaching, a new English translation of Irenaeus' *Proof of the Apostolic Preaching* is welcome. In modern times the work first became known through an Armenian version but was not translated into English until 1919. Pointed at the Gnostics, the treatise describes creation and the history of redemption and shows the work of Christ in the Old and New Testaments.

Both volumes have scholarly introductions and ample notes with the main text set forth in the sort of type which invites reading.

MERVIN M. DEEMS

A STUDY IN ST. MARK

By Austin Farrer. Oxford University Press, 1952. 398 pp. $5.50.

The Gospel of Mark is almost universally regarded as the earliest Gospel, and therefore it is the most important for those who recognize the historical nature of the Christian religion. But was the evangelist writing history? And, if he was, what kind of history was he writing? Most scholars hope, as Farrer observes, "to find in St. Mark *disjecta membra* of simple unadulterated tradition, which it may be possible for historical wisdom to reassemble into an organic whole of history." There is, however, another line of approach, and that is to assume that the evangelist was at the very least an editor who had some scheme for his editing and to find out what the scheme was. "St Mark's book is neither a treatise nor a poem, but it is more like a poem than a treatise." Farrer finds the pattern of the "poem" in what he calls "prefiguration."

> The present was prefigured in the past, the future is prefigured in the present. . . . Every cycle of his narrative prefigures the next, and the "little Gospel" [i–vi] prefigures the great Gospel. Christ's ministry prefigures the apostolic mission, his passion and resurrection prefigure the end of the world.

This explanation of the evangelist's work is developed with great ingenuity and brilliance, and the reader is often left exhausted in his effort to follow Farrer's subtle (oversubtle?) exegesis. Papias' statement that Mark was simply a recorder is, of course, rejected, and "cycles" and "paracycles" take its place.

The least one can say after reading, and rereading, Farrer's arguments is that there is more in the Gospel than meets the eye. We must, however reluctantly, abandon our view of Mark as a confused reporter of Peter's reminiscences. He is a reporter with his own ideas of what the Gospel means; he is an evangelist with a theology of his own, not a scissors-and-paste man who reflects a simple community theology. Farrer's work must be studied carefully by anyone who wants to explain the nature of this Gospel, even though it may not be possible to accept (or to disprove) all his conclusions.

ROBERT M. GRANT

THE EPISTLE TO THE EPHESIANS

By C. Leslie Mitton. Oxford University Press, 1951. 346 pp. $6.00.

In 1933 the University of Chicago Press published E. J. Goodspeed's epoch-making *The Meaning of Ephesians*. Before this time scholars had often questioned the Pauline authorship of the Epistle but had been unable to suggest circumstances under which its author could have written so general a letter based largely on Colossians and other Pauline epistles. Goodspeed argued that the publication of Acts had occasioned the collection of the Pauline epistles by someone who already possessed Colossians and Philemon. This theory, as simple as it was persuasive, was immediately accepted by many if not most American and Continental scholars. In England, however, it apparently seemed too good to be true,

and British scholarship has been slow to appropriate Goodspeed's results.

Mitton's book is an elaborate analysis of the Goodspeed theory. He brings forward several important new points, most of which confirm the theory or something very close to it. His analysis of theologically important Pauline passages reflected in Ephesians is especially useful, and incidental conclusions prove such points as the lateness of I Peter. Mitton is not quite so sure as Goodspeed that Ephesians owes anything directly to Acts or its publication. But, following Goodspeed's lines, he proves that it was written as a "comprehensive statement of Pauline teaching."

ROBERT M. GRANT

BIBLE KEY WORDS FROM GERHARD KITTEL'S "THEOLOGISCHES WÖRTERBUCH ZUM NEUEN TESTAMENT"

Translated and edited by J. R. Coates. Harper, 1952. 329 pp. $4.00.

At the beginning of our century the peerless interpreter of the Greek New Testament in America was Ernest DeWitt Burton, who concluded his career phenomenally in his late sixties as president of the University of Chicago. His commentary on Paul's Galatian letter in the "International Critical Series" remains the unexcelled exemplar of the philological type of interpretation. The distinguishing feature of this commentary was a large appendix—nearly one-third of the volume in size—which recorded with full detail the analysis of the main religious concepts that controlled Paul's argument in Galatians.

One of the great unrealized ambitions of President Burton was to produce a vast volume or series of volumes that should do all that for all the books included in the Greek New Testament and do it effectively even for the student who could not read Greek. The Burton *New Testament Word Studies* (Chicago, 1927), published after the president's death, preserves such studies as he had completed for this comprehensive work. Brilliantly these posthumously published studies exhibit the validity and convenience of this type of ideological investigation.

The most important comparable project being carried forward at the present time is the continuation of Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament.* A lineal descendant of Hermann Cremer's classic *Biblisch-theologisches Wörterbuch* of 1883, the Kittel series has now been in the process of publication for some two decades. As of the present it stands at a point about three-fourths of the way to completion. Today it is gratefully realized that the late Gerhard Kittel, notwithstanding his own peculiar social and religious perspectives (or prejudices), had real editorial genius for assembling the very best scholarly talent available and for enabling scholars of quite diverse points of view to collaborate effectively on a single great lexical project. The result is that the Kittel *Wörterbuch*, even in its present incomplete state, is already an indispensable tool for any serious New Testament student.

Such is the parent-series of lexical studies from which J. R. Coates has selected and translated his *Bible Key Words*. The most important and most gratifying feature of the translation is that it is only a beginning of more that is yet to come. So the translator himself assures us: "The present volume is the first of a series of manuals which it is hoped to publish, giving selected articles from the dictionary in English." As an initial selection there can be no serious criticism of the choice of subjects here presented: love, the church, sin, righteousness. Quite obviously these are major religiosocial and religioethical concepts. The authors translated are fully representative of the quality and diversity of the scholarship to be found throughout the Kittel series generally. With approximate parallelism it can be affirmed that the Coates *Bible Key Words* are to the Kittel *Wörterbuch* itself what, a generation ago, the Burton *New Testament Word Studies* were to the master-appendix in his commentary on Galatians.

HAROLD R. WILLOUGHBY

THE INTERPRETER'S BIBLE: A COMMENTARY IN TWELVE VOLUMES, VOL. X: CORINTHIANS, GALATIANS, EPHESIANS

Abingdon-Cokesbury, 1953. 749 pp. $8.75.

This, the fourth volume of *The Interpreter's Bible*, was issued February 16. It follows Vol-

ume VII, *Matthew and Mark;* Volume VIII, *Luke and John*, and Volume I, *Genesis and Exodus*, and brings us Corinthians, Galatians, and Ephesians. We shall look with anticipation for Volume IX, *Acts and Romans*, but turn with high and satisfied expectancy to introduction, exegesis, and exposition of these Pauline letters.

Clarence Tucker Craig, Methodist and dean of Drew Seminary, writes the Introduction and Exegesis of I Corinthians; John Short, Congregationalist and minister of St. George's United Church of Toronto, the Exposition. Floyd V. Filson, professor of New Testament at McCormick Theological Seminary, Presbyterian, does Introduction and Exegesis of II Corinthians; James Reid, sometime minister of the Presbyterian Church in St. Andrews, Scotland, the Exposition. Raymond T. Stamm, professor of New Testament at the Lutheran Theological Seminary, Gettysburg, prepared the Introduction and Exegesis of Galatians; Oscar F. Blackwelder, minister of the Lutheran Church of the Reformation, Washington, D.C., the Exposition. Francis W. Beare, Professor of New Testament at Trinity College, Anglican, Toronto, sets out Introduction and Exegesis for the Ephesian letter; Theodore O. Wedel, warden of the College of Preachers and canon of Washington Cathedral, the Exposition. Thus eight men, five denominations, and three countries contribute to this volume. None of the writers has appeared in the preceding volumes. Nonetheless, the steady editorial hand of George Arthur Buttrick and his associates at once preserves a uniformity of mode, while admitting fresh and forceful treatment of material.

The scope of treatment in I Corinthians, for instance, is suggested in the thirty pages devoted to chapter 13 and the forty to chapter 15. The discussion of *agape* in the former reinforces the distinctive contribution Paul made to an erotic Corinth. In the latter "the man of earth and earthy" (KJV) gives way to "the man of dust" (RSV) (15:47, 48). In comment on "evil communications corrupt good manners" (KJV), which becomes "bad company ruins good morals" (RSV) (15:33), is quoted John Donne's memorable "No man is an *Ilande*, intire of it selfe." Reference might well have been made to his equally memorable and even more august "Death, be not proud."

Galatians is especially valuable for its autobiographical delineation of Paul. On the difficulty the average Christian has in getting at Paul, a quote from Charles Jefferson's *Character of Paul*, is apt: "For this, the scholars are in part to blame. They have so hedged the Apostle in by piles of learned rubbish that a layman can hardly get at him. Thousands of books have been written about Paul, and most of them learned. It seems well-nigh impossible to write about him without weighting the book down with erudition." The ten pages of Exegesis and Exposition of the Works of the Flesh and the Fruits of the Spirit (5:19–23) throw much light on the character of Paul, on the society of his age, and on the character of the Christian life in every age.

The Introduction to Ephesians does not omit reporting that it may be a pseudonymous Epistle and that it was almost certainly a circular one. Could any discussion be more profitable in our own day of disunity than exploration of the thesis in "he is our peace who hath made both one . . . that he might reconcile both in one body by the cross . . ." (2:14–20)? The Ephesian letter finds no foreign country or any people alien in its Christ. Here lies the dynamics of salvation for our age.

It is reassuring that an age, which accepts all the findings of critical scholarship, when turning to the study of the Scriptures can be led by competent scholars to the very springs of deliverance from strife to fellowship and from death to life.

ALFRED W. SWAN

Madison, Wisconsin

OPEN PRAYER

Compiled by Jesse Halsey. Abingdon-Cokesbury, 1951. 311 pp. $7.50.

This collection may best be described as a convenient, loose-leaf arrangement of prayers, calls to worship affirmations, and benedictions for the minister's use in every type of church service. The prayers are printed on individual sheets so that they may be inserted separately into a black leatherette folder which is included. There is also an index booklet, listing the material according to Scripture, title, first line, author, and subject. All this comes in a hinged

file box, providing an orderly means for keeping it when not in use.

While no two ministers would ever make the same compilation of what they consider to be the best material of this sort, most of us would agree that this one has done a commendable job in making his selection. The material included here runs the gamut of the great from Chrysostom and Cranmer to Cotton and Coffin and draws freely from the traditional prayer books of the various religious communions. Many contemporary leaders in American Protestantism are represented, and only 2 of the 593 prayers and other aids are Halsey's own.

To the young minister inexperienced in the conduct of public worship and unaccustomed to praying in the presence of a congregation, *Open Prayer* will be of real value. For the older man, however, it is an invitation to plagiarism and may well become the tool of one who is either too lazy or thinks himself too busy to compose his own prayers. The utterances of our spirits in prayer may never equal those of the saints, but they will mean more to our people, and to God, if they are our own.

GEORGE D. ALLEY

Dundee, Illinois

JOYFUL JOURNEY: HIGHLIGHTS ON THE HIGHWAY

By Isabel Crawford. Judson Press, 1951. 176 pp. $2.50.

This book was lying on my study desk one Sunday evening when I picked it up and began to read. I could hardly bring myself to lay it down, for it is a thrilling autobiography of a Baptist home missionary among the American Indians. It is a good tonic for any of us who feel tired and sometimes discouraged after a long Sunday at the church. Miss Crawford has written a book to stir the imagination of us all, and I hope many will read it.

The author served for thirty-six years with the Woman's American Baptist Home Mission Society, both in Oklahoma with the Indians and among the churches of her denomination on "deputation." The wonders she wrought at Saddle Mountain, Oklahoma, and the spirit she manifests in this book made it worth-while reading. She is a lady "on fire for Christ," and her enthusiasm is catching! Almost totally deaf, she carried on for decades under conditions almost primitive, and her testimony is a significant one.

The United States does not have a history of which to be proud where the American Indians are concerned, but, because of Miss Crawford and others like her in several denominations, good work is now going forward. The book would make excellent study material for a Pilgrim Fellowship group interested in a specific type of home-mission project.

DEWITT JOSEPH BRADY

Honolulu, Hawaii

GIVE GOD SOMETHING TO BUILD ON

By Winship Storey. Epworth Press, 1951. 136 pp. $2.00.

This small volume of fifteen brief but vivid chapters presents the final writings of a gifted and popular Christian leader of England who died before the book's publication was completed. In it we have a persuasive presentation of the power and glory of the Christian gospel. Through a series of character studies of people who came under the influence of Jesus, the author shows how various kinds of persons came to think grandly of Jesus and how they thus in widely differing ways gave God the thing that he needed to build upon.

These interpretations are fresh and suggestive of deeper understandings, yet they do no violence to the biblical situations. One never has a feeling that characters or situations are being forced beyond their true meanings in order to satisfy the author's purposes. With rare skill the writer moves from the New Testament experiences to comparable possible experiences in the life of the reader. His appeal, always direct and personal but never offensive, wins a growing response. One feels that, whatever his condition may be, he has something which God can build on, and one concludes that he would want to try the adventure of finding out what will happen when all that he has is given to God.

WILLIAM EARL BREHM

Des Plaines, Illinois

THE SERVICE AND STATUS OF WOMEN IN THE CHURCHES

By Kathleen Bliss. Blessing Book Co., 1952. 208 pp. $3.00.

At the assembly of the World Council of Churches at Amsterdam in 1948 one of the "concerns of the churches" was "The Life and Work of Women in the Church." This book is a summary, comment, and interpretation of the report, which was in itself a brief and provisional report on a vast amount of material from world-wide sources. As such, this book is the only one of its kind in the field, more complete and authoritative than anything else written. Although many of us may feel like the little boy who, wanting to find out about penguins, received for his birthday a huge volume on the subject and said, disappointedly, "It tells me more about penguins than I wanted to know," it is still sharply true that we *ought* to think about the concerns so well reported and evaluated in this volume. It should be required reading for ministers and women leaders. Here is a key to new vision and potential effectiveness for the world-wide Christian church. Sometimes lethargy, sometimes discouragement, has dulled the alert church woman's interest in her "problems." Sometimes the demands and satisfactions of selfless service leave no time or need for considering improved conditions. But we in America are more free to make our contributions according to our own talents and inner calling than women in most other countries, and it should therefore behoove us to develop a few willing riders on white chargers for this particular unexplored cause. Here is a book that opens up a fascinating field of further study on the relationships of men and women, and the dynamic power for greater good, beauty, and service, in a church where there is no prejudice about gifts belonging particularly to one sex or another. Here, too, is the suggestion that women are the most evident link between "the church and the world." "They have in their hands most of the slender threads which can re-unite the Church to the local community. Where the woman is at work, there also the Church can be at work through her."

Although much of woman's work has been limited by society's or men's conception of her "place," her contributions in the field of social work, nursing, education, and missions are immeasurable and noted with interesting illustrations in this book. Rarely, however, has she been entirely free to make her full contribution in two areas. One is that of the ministry itself, where she herself knows she is "on trial" and, like the American Negroes, still must be "well above average to be regarded as even moderately good." The other is in management and guidance of a church's activities and plans. Simone de Beauvoir is quoted as saying that woman, "like man, is a creature with unrealized resources, and she is far behind man in this historical process of showing what she is . . . therefore . . . she must display her possibilities." Karl Barth has said that "it is for women to show what they can do." It is helpful, finally, to look at it all from a question suggested by a woman from Berlin in answer to the World Council's questionnaire. She said that the most important question, one not asked on the questionnaire, is "What does the church mean in the lives of women? What chance does the church give women to be its representatives at home and in their work?" Dr. Bliss concludes: "Women are beginning to answer these questions by experiment in living encounter between the Gospel and their families, friends, and work." It is for the church as a whole to offer them the climate of welcome and encouragement which develops all people most fully. This is an important book, and those who do not find time to read it may yet help solve its problems.

MARY CANNON

Wilmette, Illinois

JOYOUS ADVENTURE

By David A. MacLennan. Harper, 1952. 192 pp. $2.50.

This is a collection of twenty-two sermons by the professor of preaching and pastoral care in the Yale University Divinity School. The subtitle of the book is "Sermons for the Christian Year," though only sixteen of the sermons are, strictly speaking, for "special Sundays." Some of these sermons were preached at the Timothy Eaton Memorial Church in Toronto, where Dr. MacLennan was minister before going to his present position at Yale. Others have

been preached in various college and university chapels, where he is a frequent and most effective visitor.

In his Foreword Dr. MacLennan sets the tone for his book by contrasting the"secular despair" of the present day and the "Good News" of the Christian faith. We are, he says, like T. S. Eliot's "hollow men" until we are engaged in the "joyous adventure" to which Christ calls all men. These sermons are well reasoned and powerful, full of imagination and insight. They offer a wide range of fresh and useful illustrative material. Ministers especially will appreciate this book for these qualities, but laymen, too, will find it thought-provoking, helpful, and convincing.

CHESTER FISK

Tacoma, Washington

FIGHT THE GOOD FIGHT

By Robert Menzies. Abingdon-Cokesbury, 1953. 173 pp. $2.00.

"Enemies of the Christian Life—and How To Overcome Them" is the revealing subtitle of this book of eighteen sermons. One is struck by the simple, meaningful titles, a few of which are: "Unbelief," "Drift," "Sleep," "The Quisling Spirit," "Procrastination." In keeping with the titles, each text immediately appeals to the reader as being very appropriate. Here is sound, biblical preaching on, for the most part, unpopular texts. Illustrative material and the compelling interest of each sermon attests to the sound thinking, the ability, and the sincerity of the author, who for thirty-seven years was minister to the Church of Scotland, Glasgow. Here is a timely book of sermons to be commended to all.

L. H. MESSERSMITH

Lake Villa, Illinois

FRIENDS FOR 300 YEARS

By Howard Brinton. Harper, 1952. 239 pp. $3.00.

Ranking high among the fruits of the tercentenary year of Quakerism is the publication of Howard Brinton's *Friends for 300 Years.* This scholarly work by the former dean of the Quaker graduate school, Pendle Hill, will be read and reread for years to come, just as Robert Barclay's *Apology* has been a time-honored resource for those interested in the Society of Friends.

Howard Brinton strongly pursues the point of view that Quakerism, principally a method —a group mysticism—rather than a set of doctrines, is a third form of Christianity. In the intent of Quakerism he finds his definition, and he feels that only in the traditional silent meetings for worship is this intent still found. In contrasting Quakerism to Protestantism and Catholicism, in drawing a distinction between how Quakers have experienced their religion and how they have thought about it, and in tracing the changes in emphasis in the three centuries of the Society, the author reveals his deep and comprehensive understanding of his subject.

The final chapter considers how Quakerism can come to terms with current intellectual and theological movements. Of particular interest is Brinton's mention of the metaphysical concept of organic relations. These new scientific discoveries are shedding fresh light on the truths of Quakerism. It would have been appropriate if he had also given some consideration to the contribution of recent developments in psychotherapy.

LAWRENCE MCK. MILLER

New Britain, Pennsylvania

TOWARD UNDISCOVERED ENDS

By Anna Brinton. Pendle Hill, 1951. 48 pp. $0.35.

Broadly speaking, the existing East-West conflict is the reason for writing this summary of Quaker work in Russia during the last three centuries. Specifically, the considerable public interest, on both sides of the Atlantic, in the American Friends Service Committee's report *Steps to Peace* and in the visit by English Friends to the Soviet Union in 1951 prompted this absorbing historical pamphlet.

This is an important story for today because it illustrates the personal method of tackling international problems as contrasted with the diplomatic method based on political power. These Quaker efforts in Russia have not

been marked by spectacular successes, but the reader pauses to consider what the fruits might have been had many more seeds of good will been sown.

LAWRENCE MCK. MILLER

New Britain, Pennsylvania

CROWD CULTURE

By Bernard Iddings Bell. Harper, 1952. 159 pp. $2.00.

America is subjected to crowd culture, contends Canon Bell. The melting pot has melted us all down to one level. The school has become subservient to it, "reflecting our modern mistakes and with fervor encouraging our children to repeat those mistakes." The church, also, has lost its way in the mediocrity of modern culture and offers less than salvation. Only rebels raised anew can save our culture at the price rebels always have to pay.

The first chapter of this intriguing book delineates our problems but overstates the case. Several times the reader will ask himself if Dr. Bell has lived recently among the common man to whom he dedicates the book. It is Demos who is in trouble—and grave trouble, we admit. In meeting the school problem, one wonders if the author's solution is not based on the same kind of proposition that was promulgated by the technocracy experts a few years ago. Then, too, the "rebels" he describes sound too much like an "élite," albeit a compassionate élite, who would lead the common man to safety. But there is enough truth in the content to make the sincere reader squirm, and we need to be poked awake. And the chapter on the church contains a statement on sacrificial love that is worth the reading many times.

PHILLIP W. SARLES

Detroit, Michigan

ECLIPSE OF GOD

By Martin Buber. Harper, 1952. 192 pp. $2.50.

Man stands over against God in an I-Thou relationship. "The dialogue between the two," states the author, "forms the essence of existence." To diminish the importance of the "I" in relation to the "Thou," by insisting that faith is the gift of God, "the tendency from Augustine to the Reformation," is to weaken the essence of existence and make it "easy for the secular norm to gain ever more ground at its expense." Then the "I" of an I-It relationship steps into the foreground. This "self-hood become omnipotent" surrounded by It (both things and people-as-things) "steps in between and shuts off from us the light of heaven." This is the eclipse of God. "But the eclipse of the light of God is no extinction."

These essays on the relation of philosophy ("the intellectual letting go of God") and religion ("the act of holding fast to God") develop the thought first set forth by the author in 1923 (*I and Thou*) which so "expressed the nature of the personal that it may now reclaim its right to be taken seriously."

In this present volume, which grew out of lectures delivered in the United States at the end of 1951, Dr. Buber marshals a vast and microscopic acquaintance with ancient and modern philosophy to reveal it all as one ingenious attempt after another by man to let go of God, to make way for His eclipse. Names noted in the margins by this reviewer read like an index to the history of philosophy and psychology, with special attention given to Sartre, Kant, Nietzsche, Jung, and Kierkegaard.

C.T.S. friends and alumni who remember the word "confrontation" intoned by Dr. Pauck, and those who recall a refrain of Dr. J. H. Oldham, "All real life is meeting," will find here the ground and prophecy of one of the most influential seed ideas of our time.

EDWARD F. OUELLETTE

Fort Wayne, Indiana

SUNDAY EVENING SERMONS

Edited by Alton M. Motter. Harper, 1952. 191 pp. $2.00.

These fifteen sermons, selected from those given during the past season, the forty-fifth, of the Chicago Sunday Evening Club, are more than just another collection of sermons. The names of the speakers bear out the word of *The Pulpit* that "sooner or later every great preacher is heard [there]." Listen to the roll call of

those who rated this tribute in this book: Elton Trueblood, Angus Dunn, Edwin Dahlberg, Melvin Hammarberg, Frank Laubach, Otto Kretzmann, Harold Phillips, Henry Hitt Crane, Conrad Bergendoff, Ralph Sockman, Martin Niemoeller, Liston Pope, G. Bromley Oxnam, Benjamin Mays, William Lorenz, and Harry Emerson Fosdick, who writes an introduction.

The Chicago Sunday Evening Club is "different"—as you remember from a visit or listening in over the radio. For one thing, the congregation applauds the speaker. This informal reception of what the preacher offers is an indication of the appeal that the preacher is expected to make. The people come anticipating a message from a man who knows the longings of their hearts. The speakers in this book seem to have responded to the soul-longing of the great congregations of Chicago's Loop.

One of the best examples of speaking to the desire of the people is that of Martin Niemoeller, who by request put aside his prepared speech and shared the experiences and impressions of his recent visit to Russia at the invitation of the Patriarch of Moscow. This personal message from the heart of a great man is a parable on Jesus' injunction to "love your enemies." This one sermon you must read.

Again, the sermon of Frank Laubach, the great missionary educator and literacy expert, shows how the awakening masses of people around the world respond to the call either of Christianity or of communism and pleads for the support of the Christian cause. Liston Pope prophesies that "it may be, under God's providence, that these world Christians are the heralds of history's greatest coincidence, when the complicated strands of the modern world will fall together into a varied but coherent pattern, and every stranger will turn out to be a kinsman of our way." G. Bromley Oxnam, in "Singing at Midnight," parallels our modern situation with that of Paul and Silas in prison, giving us cause to rejoice that our faith can be sufficient for the solution of our problems. Angus Dunn gives one of the finest and most concise statements of our Protestant faith that I have seen—wonderful for Reformation Day. Elton Trueblood records a letter from a former Christian who had turned Communist that you just must read and ponder and answer. Melvin Hammarberg's message to youth, when fifteen hundred 4-H Club delegates were part of the audience, shows he knows how to win young people to a Christian interpretation of life. Finally, don't miss the parable of the Good Samaritan given by William Lorenz, the Seminarian Preacher of the year, as it might happen on a modern American highway. These are only samplings of the pertinent messages brought by some of our present-day prophets to the people of our country. You will profit by reading this book.

LAWRENCE E. TENHOPEN

South Haven, Michigan

THE RESURRECTION AND THE LIFE

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1953. 60 pp. $1.00.

It is not often that we come across a book of such limited size in these days as *The Resurrection and the Life* by the famed minister of the City Temple, London. Of the more than twenty books which Dr. Weatherhead has written, this is the smallest of the entire group. This together with the straightforwardness of the title itself should insure it a wide reading. But there are other reasons why the book should appeal. With his usual forthrightness and clarity of expression, the author launches immediately upon his task: that of presenting what he believes to be of paramount importance to the Christian world of today—belief in immortality. This he seeks to do through the medium of five brief chapters each of which is introduced by a simple yet cogent prayer. This is one reason why the volume lends itself well to devotional thought and reading.

Dr. Weatherhead falls into the same temptation which many another has done seeking to establish the validity of belief in immortality. The fact that Christ's resurrection has "not been disproven" should give the Christian confident hope that there is a provable hereafter as a complement to the struggles of this earthly existence. The very strong inference is that "if Christ did not arise, then Christianity is a myth." His frequent statements "Jesus Christ is alive!" are not convincing arguments

in substantiation of his main thesis. Many of us will find chapters iii and v to be his best. His metaphorical "darkness to light," "prison to freedom," and "death to life" will bear repeated reading and study.

Weatherhead falls into the error that many others do who seek to "prove" immortality. He contends that life is meaningless unless there is another. Because there are many persons who live small, petty, frustrated lives here, he feels there must be another purgatorial opportunity in the hereafter to express all their possibilities. By far his strongest argument comes in the final chapter when he treats of the relevancy of Christ to life today.

You can read this book through in an hour or less, but you will find yourself coming back to it, or certain portions of it, again and again. You will not, likely, accept the author's entire thesis, but it will set you thinking about a subject which has been the storm center of religious discussion for more than nineteen centuries, and any book which can do that is worthy.

WALTER HORACE UPTON

Wichita, Kansas

FAITH AND EDUCATION

By George A. Buttrick. Abingdon-Cokesbury, 1952. 136 pp. $2.00.

Writing an extended essay on the presuppositions of education in their relationship to religion, Dr. Buttrick has here presented an analysis both critical and constructive. In critical vein he has called education to task for its supposition that objectivity is achieved through an ignoring of religious faith as well as for its assumption that man is a reasonable being led to wisdom of action simply through the absorbing of facts made available in the educational process. In the first instance, it is held that there is no neutrality possible with respect to religion and that silence is thus but another form of its disavowal. In the other instance, it is argued that evil arises not from ignorance but from the inclinations of the human will and that, therefore, "the only faith sufficient for education . . . is one that will open life to a more-than-human power." Constructively, then, the faith needed for education is a faith recognizing God, revealed in Christ, as the sovereign fact of life and expressing itself in earnest commitment to him. Though the school is not the church, it must nevertheless act in the awareness that life's basic requirement is the Great Commandment, "Thou shalt love the Lord thy God . . . and . . . thy neighbor as thyself."

It is good to encounter these words at a time when the fundamentals of education are so much being rethought and the secularist and rationalist approaches to education need so much to be challenged. Dr. Buttrick's analysis, phrased with his characteristic incisiveness, will contribute much to that discussion. One does wonder, however, if he is completely fair to contemporary education in some aspects of his evaluation. The blanket critique often fails to make necessary distinctions between tax-supported and private education, with more commitment asked of the former than might properly be required and more defection attributed to the latter than might actually be warranted. Or, again, the general complaint against present curriculum as being remote from life, with students shuffling off this "academic unrealism" when commencement day is over, will hardly stand up under sober scrutiny, in this reviewer's judgment—at least to the extent which Dr. Buttrick seems to imply. Still further, the strictures against overspecialization in the student's academic program do not come fully to grips with the real need for the development of specialized knowledge and skills or take sufficiently into account the trends of the present day to achieve balance through required programs of general education. Nevertheless, this volume clearly lays bare, from the viewpoint of the Christian faith, certain of the basic weaknesses in contemporary educational theory and practice and presents a broad outline of the faith within which education must live. It is thus to be hoped that it will be widely read and thoughtfully studied.

JOHN VON ROHR

Claremont, California

COMMUNION THROUGH PREACHING

By Henry Sloane Coffin. Scribner's, 1952. 124 pp. $2.50.

Here in small compass is a sprightly and tightly packed book on preaching by one of the

great teachers of preachers in our generation. Out of his more than a half-century of wide experience with the varied aspects of religious faith and practice, and an obviously rich association with the best in literature, Dr. Coffin has distilled a potent draught for all who struggle with "the foolishness of preaching."

These four chapters are the substance of the lectures given at Seabury-Western Theological Seminary in the autumn of 1951 on the George Craig Stewart Foundation. Stating that his purpose is to "encourage sacramental sermons —sermons which enable God to have face to face Communion with His people," the longtime president of Union Theological Seminary uses progressive stages in the Office of Holy Communion to analyze our modern mood and how to meet it in the sacrament of the sermon.

The chief point in preaching, says Dr. Coffin, is to supply an encounter of God with the souls of men. Much contemporary sermonizing has wandered a long way from this goal. There is a surplus of "ministerial chat." "A talk on current events, or on some social evil, or on managing one's feelings, escaping one's worries, or overcoming fears, on 'integrating personality' . . . is hardly the vehicle for the personal approach of Almighty God." The curse of the modern pulpit is its bald moralism. We have thought of God as a faithful Helper of those who work for him, rather than cultivating an awareness of the invading God whose ways may not be our ways at all. We must, in Dr. Carnegie Simpson's metaphor, set forth Christ in "the monstrance of the Gospel," making our sermons the finely wrought vessel of God's grace, lavishing all our art and workmanship on a creation worthy to contain divine truth.

Our chief quarry is the Bible. "A preacher who does not zealously collect texts from the Scriptures in order to achieve in his time what the Bible authors have so conspicuously achieved does not belong in the apostolic succession." Pulpit-worn texts should be avoided. And the author illustrates his point with a generous number of new texts and unexplored passages, developing them with fresh insight, suggestiveness, and power.

This is a big little book, packed full of the ripe wisdom of a creative teacher and preacher, bristling with suggestions, a timely counterbalance to too much "life-situation" preaching, a book that will generate new enthusiasm, resourcefulness, and humility for that which can be "the power of letting God become manifest" to a confused and complacent generation.

HOMER V. YINGER

Akron, Ohio

WILLIAM CLOWES (1780–1851)

By John T. Wilkinson. Epworth Press (London), 1951. 104 pp. $2.00.

In this brief and interesting biography of William Clowes, the author tells the story of one of the founders of the Primitive Methodist Church. During the early years of the nineteenth century a vital religious movement, under the leadership of Clowes and Hugh Bourne, swept over many sections of England. This revival was partially prompted by the genuine desire to recapture and rekindle the spirit of Wesleyan evangelism. Clowes, a Staffordshire potter with little formal education, was converted in 1805 and became a traveling preacher of the Methodist persuasion. For forty years he was a powerful factor in the revival movement. Thousands would gather to hear him preach, and his voice, sometimes like the "roar of a lion," other times like the "screech of an eagle," could be heard from a great distance by rapt listeners. There was a simple, majestic quality in the man himself which always commanded respect. All who heard him preach or who met him in personal association were impressed by his deep sincerity and his remarkable spiritual insight.

Mr. Wilkinson, who is tutor of church history in Hartley Victoria College, Manchester, has based his study upon the examination of original documents. His concise presentation is supplemented with some interesting footnotes. This is a worthy study of a preacher who "lived at a great spiritual altitude."

PAUL LAMBOURNE HIGGINS

Chicago, Illinois

THE OLD TESTAMENT, KEYSTONE OF HUMAN CULTURE

By William A. Irwin. Henry Schuman, Inc., 1952. 293 pp. $4.00.

This book more than fulfils the high expectations raised by its title and the prestige of its

author. Reminiscent of Breasted's brilliant *Dawn of Conscience*, it represents also the rich fruitage of a lifetime devoted to scholarship and is delightful in the enthusiasm of its author for his thesis.

Three basic questions have ever challenged the human mind: the ultimate nature of the universe, the nature of man, and the relations between the universe and man. The Hebrews were located at the center of the ancient world. They were not only a supremely religious people; they were "without a peer in the power and scope of their critical intellectualism." Through many centuries they received and tested the answers of the ancient world to life's basic questions. With like critical discrimination they questioned and sifted their own inherited doctrines. Then, incredible as it may seem, they formulated truths and principles indispensable to the security of the modern world and the achievement of the good life. More truly than of Greece, it can be said of Israel that she made and marks the great divide that separates the ancient from the modern world and that the Old Testament indeed stands at the very center of human culture.

The Hebrews at one time worshiped many gods. They also shared with the nations of the ancient Near East belief in an impersonal power to which even the gods were subject. But their final answer as to the ultimate nature of the universe was ethical monotheism. There is a vast difference between the imperial monotheism of Akhnaton and the ethical monotheism of the Bible, for it is not so much the universality of God that is significant but rather his transcendent moral character. Moreover, the wise men of Israel saw revealed in the material universe and immanent in the life of mankind that Wisdom, which John's Gospel called the Logos, and which is nothing else than an aspect of the character of God who has been leading man onward on the attainment of civilization and an unceasing outreach for better things. This is the true meaning of divine revelation and the hope of man's salvation. Man is God's supreme creation, capable of fellowship with God and heir to eternal life. His freedom of will and his realization of God's transcendent holiness made inevitable for man his consciousness of sin. But God's loving mercy and saving grace offer for man's acceptance divine forgiveness and salvation in this world and in life everlasting.

Professor Irwin presents brilliant and stimulating answers to many controversial questions, but beyond that his book is a magnificent apologia for the Bible and the Jewish-Christian faith. He has, furthermore, the soul of an artist and the pen of a ready writer. His descriptions of Palestinian scenery are sheer poetry, and countless biblical passages are illumined by his insight and his artistry. The minister will delight in this book and, incidentally, find many texts for inspired sermons.

CHARLES GORDON CUMMING

Bangor, Maine

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:	FILSON, F. V. Opening the New Testament HUNTER, A. M. Interpreting the New Testament, 1900–1950 *IRWIN, W. A. The Old Testament
Church History and History:	DAVIES, J. G. Daily Life in the Early Church SCHNEIDER, H. D. Religion in Twentieth Century America SPINKS, G. S. Religion in Great Britain since 1900 ZANDER, L. A. Vision and Action
Missions and Comparative Religions:	BACH, MARCUS. Strange Altars SOOTHILL, W. E. The Hall of Light WHEELER, POST. The Sacred Scriptures of the Japanese
Religion and Personality:	GRAZIA, SEBASTIAN DE. Errors of Psychotherapy HYMES, JAMES. Understanding Your Child MAY, ROLLO. Man's Search for Himself OVERSTREET, H. A. The Great Enterprise
Philosophy, Theology, and Science:	BRUNNER, EMIL. Christian Doctrine of Creation and Redemption GRANT, ROBERT. Miracle and Natural Law MARCEL, GABRIEL. Man against Mass Society MARITAIN, JACQUES. The Range of Reason TILLICH, PAUL. The Courage To Be WELCH, CLAUDE. In This Name
Practical Theology and Worship:	PLEUTHNER, W. A. More Power for Your Church WILKE, HAROLD. Strengthened with Might
Ethics and Society:	*BELL, B. I. Crowd Culture HUGHES, E. C. Where People Meet
Religious Education and Education:	APPLEGARTH, M. T. Men as Trees Walking FALLAW, WESNER. Toward Spiritual Security GLEASON, GEORGE. Single Young Adults in the Church LOBINGIER, J. L. The Better Church School MCGAVRAN, G. W. Mpengo of the Congo
Religion and the Arts:	BROWN, R. M. P. T. Forsyth: Prophet for Today MARCEL, GABRIEL. A Man of God and Other Plays WILSON, B. D., and DAWSON, V. D. The Shape of Sunday

EVAH KINCHELOE, *Librarian*

* Reviewed in this issue.